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IS THE GOSPEL OBSOLETE?*

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IN a lecture delivered in 1871, Ralph Waldo Emerson is reported to have said, "If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door."

On the contrary, when a religious reformer introduces new, and possibly better, religious and ethical ideals, people will usually unite to bring about his liquidation, or at least his silence. As the Epistle to the Hebrews says, speaking of such heroes of faith, they "were tortured, not accepting their deliverance . . . and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy)."[1] Just so, Jesus was crucified for having preached a new and (some say) better religion, when he proclaimed the gospel of the kingdom, and thus inaugurated a new era in the spiritual history of mankind.

It is, however, impossible to destroy new ideas by killing their proponents. Jesus anticipated the results of his preaching in the parable of the Sower: some of the seed "fell by the way side, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; . . . and other fell among the thorns."[2] True, some seed "fell into the good ground, and yielded fruit, growing up and increasing," but a strange phenomenon took place: the fruit turned out to be quite different from the seed which had been planted. The message of Jesus when preached by his disciples and by Paul became something quite different: in fact every single preacher made some changes according to his personality and his audience, and not long after the death of Jesus we find Christianity divided, as it has been since then even to the present day, into various

* This article gives the text of the annual Russell Lecture, delivered at Tufts College on October 23, 1949.

[1] Hebr. 11:35-38.

[2] Mark 4:4-7.

mutually hostile groups, each claiming possession of the true gospel of Jesus. Even within a single early congregation, the church at Corinth, dissenting groups, claiming to be alone the true Christians, were rebuked by Paul as follows: "For it hath been signified unto me concerning you, my brethren . . . that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" [3]

Since no one of those who preached the gospel after the crucifixion of Jesus, least of all Paul, preached it unchanged and unadulterated just as Jesus had preached it, we must recognize that in a sense the gospel of the kingdom became obsolete as soon as Jesus died. Unwittingly Paul and the Apostles preached a faith quite different from the gospel of Jesus, which they thus unconsciously consigned to oblivion. At the same time the gospel was opposed for many reasons by the opponents of Christianity, who less effectively than the Christians, but more deliberately, contributed to make the gospel an absolete ideal. The Jews required a sign, the Greeks sought after wisdom,[4] and thus both rejected the gospel—"unto Jews a stumblingblock, and unto Gentiles foolishness." [5] When Paul declared, "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," [6] he was apparently unaware that his gospel differed radically from that of Jesus, which has fared ill through the centuries at the hands of its foes, and worse still at the hands of its friends. As Voltaire said, "God protect me from my friends, I shall know how to defend myself from my enemies."

Michael Arlen[7] has said that "Christianity . . . has never worked on more than one cylinder." The reason could well be that the gospel has not been taken seriously, and the kingdom of heaven has been relegated above the clouds. There is a grain of truth in the accusations hurled against the Christians by their opponents. Israel Zangwill said, "Scratch the Christian and you find the pagan—spoiled." [8] And in *The Devil's Dictionary* (1906), Ambrose Bierce defined a Christian as "One who follows the teachings of Christ in so far as they are not inconsistent with a life of sin." An ancient proverb in many languages actually says, "The nearer the church, the farther from God."

The Reverend Joseph Lortz, professor of church history at the Roman Catholic University at Münster in Westphalia (Germany), has recently recognized that the Catholic Church is "basically co-responsible [with the Protestant Reformers] for the divided Christendom of the past four cen-

[3] I Cor. 1:11-13.
[4] I Cor. 1:22.
[5] I Cor. 1:23.
[6] Rom. 1:16.
[7] *The Flying Dutchman*, p. 272.
[8] *Children of the Ghetto* (1892), II, chap. 6.

turies," as quoted by *Time* from an issue of *Orate Fratres.*[9] The Catholic Church about 1500 seemed to be at the pinnacle of its strength, but Father Lortz recognizes that while "the façades were still standing," there was no longer "always life in the structures. . . . Religious impotence was most unmistakable in the case of the higher clergy." He concludes that "The striving for the unity of Christendom must burn in our consciousness as a chief goal. . . . In this striving, charity must come first! The love of a common Lord must expand into a strong love for the brethren of other Christian bodies."

Alas! The church itself made the gospel obsolete when Christianity ceased to be a technique for the survival of the oppressed and became, if not an instrument of oppression, at least a religion for the prosperous and powerful, a church which would not readily welcome the humble Nazarene whom she reveres as her founder.[10]

As if the Christians had not sufficiently relegated the gospel of Jesus among obsolete antiquities, innumerable attacks have been made against it in the name of science, sociology, history, critical research, philosophy, and the communism of Marx, Lenin, and Stalin.[11] Despite all such attacks, Christians have clung, at least in theory, to the gospel, so that Bishop Charles Gore could assert, somewhat boldly, that since the days of Jesus no "new standard of moral law for human life . . . has entered into rivalry with his with any effectiveness."[12] In reality only one serious attempt to overthrow the gospel and to set up a diametrically opposite ideal for human life has been made and deserves some attention: the teaching of Friedrich Nietzsche (1844-1900).

The great contrasts of modern life find brilliant—if violent—expression in Nietzsche's writings: the nationalistic feeling as opposed to the idea of the unity of mankind; the socially conscious and pugnacious masses calling themselves the "Proletariat," as against the urge of the individual to assert his own personality in opposition to the crushing pressure of collectivism and the leveling standardization of mass psychology; the lure of cherished heritages and traditions received from the fathers resisting the youthful passion for novelty and originality; the fascination of the products of modern industry, the emphasis on external, material, civilization with its pleasures and comforts, which seriously threaten the life of the spirit, and the appreciation of religious and moral values; and finally the contrast between churches which have become fossilized, lifeless, institutions, and the striving after a personal relation with God, bringing a sense of peace

[9] *Time,* Oct. 3, 1949, p. 49.
[10] *Cf.* F. M. Dostoievsky, *The Brothers Karamazov* (1881).
[11] *Cf.* J. C. Bennett, *Christianity and Communism* (New York, 1948).
[12] *The Philosophy of the Good Life* (New York, 1930), p. 220.

and security in the midst of a human society and a physical universe which seem to be, if not hostile, at least utterly indifferent to the fate of the individual.

Faced by these raging contrasts and conflicts, Nietzsche concluded, from the bewilderment and helplessness of the churches, that the Christian message was radically wrong, basically false. He bitterly wrote, "I call Christianity the one great curse, the one great innermost rottenness, the one great instinct of revenge, for which no means are too poisonous, too underhand, too subterranean, and too mean—I call it the one undying blemish of humanity." [13] Nietzsche tell us how he reached this conclusion. "During a peregrination through numerous . . . ethical systems, which have—prevailed or still—prevail on the earth, I observed certain regularly recurring and connected traits. So finally two basic types were manifested to me and a basic difference appeared. There is *a morality of masters* and *a morality of slaves*. . . . The fixation of the ethical value-distinctions was made either within a dominating type, well aware of its difference in regard to the subjects, or within the subjects—the slaves and dependents of every degree." [14] Manifestly influenced by the ancient Greek aristocratic poet, Theognis of Megara (6th century B.C.), he identified *the good* (Greek, *hoi agathoí*; German, *die Guten*) with the nobles, the masters; and *the bad* (Greek, *hoi kakoí*; German, *die Schlechten*) with the inferiors, the peasants, the slaves. Christianity, under the influence of Judaism, according to Nietzsche, has overturned this

> equation of aristocratic values. . . . The wretched alone, they [the Jews] say, are good; the poor, the helpless, the lowly alone are good; the ailing, the needy, the ill, the ugly likewise are the only pious, alone beloved of God; for them alone is bliss reserved. You, on the contrary, the nobles, the mighty, you who are from all eternity evil, cruel, sensual, insatiable, impious—you will be accordingly eternally unlucky, accursed, damned.[15]

In opposition to the masses, who like herds of sheep fear pain and wish to abolish it, Nietzsche extols

> us [who] would rather have worse and greater hardships than ever before! Well-being as you conceive it—that is not an aim; for us it seems the end. . . . The discipline of suffering, of *great* suffering—know you not that only *this* discipline has until now achieved all man's ascents? That tension of the soul in misfortune, which

[13] *Werke,* VIII, p. 313. Quotations from the works of Friedrich Nietzsche are here translated from the German text of his works, in fifteen volumes: *Nietzsche's Werke,* (Leipzig, C. G. Naumann, 1899-1906). The published English translation has not been consulted or quoted for two reasons: first of all, no translation can give the full flavor of so brilliant a writer as Nietzsche; and secondly, one's own translation avoids the necessity of begging permission to use the English translation from the copyright owners. The German edition used here will be referred to simply as *Werke:* in it Vol. V contains *Die Fröhliche Wissenschaft* ("la gaya scienza"); Vol. VI, *Also sprach Zarathustra;* Vol. VII, pp. 1-275, *Jenseits von Gut und Böse;* and pp. 287 ff., *Zur Genealogie der Moral;* Vol. VIII, *Der Antichrist.*

[14] *Werke,* VII, p. 239.

[15] *Werke,* VII, p. 313.

trains its strength; that shudder which seizes it in the presence of the great catastrophe; its resourcefulness and valiance in bearing, enduring, interpreting, utilizing misfortune; and whatever depth, mystery . . . shrewdness, greatness was ever granted to the soul—all this, was it not acquired through pain, at the school of great suffering?[16]

In opposition to the morality of slaves preached by the Jews and Christians, which should remain valid for the sheeplike masses, Nietzsche proclaims the morality "beyond good and evil" (in the usual sense of the words), the heroic morality for masters and supermen who are a law unto themselves, who welcome hardship, danger, and discipline. They know no pity for those weak, oppressed, and exploited who are regarded as expendable, who support the nobility, and may find some solace in their faith. The soul must rise through three stages: it is first a camel ready to bear heavy burdens; then it seeks freedom and becomes a ravening lion; and finally, to create a new set of values after destroying the old, it becomes a little child, who is "innocence and oblivion, a new beginning, a game . . . a holy 'Yes'." [17]

As the outstanding advocate of the reversal of Christian ideals and values, as the champion of the ruthless domination of the masses by the supermen, Nietzsche has directly or indirectly been the precursor and apostle of the Nazi and Soviet totalitarian governments in which a dozen or two determined and relentless leaders, under the command of a superman, have enslaved millions of helpless subjects. The gospel of Jesus, long a dead letter, seems to offer the most promising alternative to Nietzsche's hard and implacable rule of the supermen who, in contrast with Jesus weeping over the future ruin of Jerusalem,[18] must not merely know how to suffer unflinchingly, but even how to inflict pain mercilessly. "The ability to suffer is the least: weak women and even slaves can master this. But not to be overcome by the assaults of inner distress and doubt when inflicting great pain, and when hearing the anguished wail of that pain—that is great, that belongs to greatness." [19] If so, then Joseph Stalin is unsurpassed in greatness.

The failure of the gospel of Jesus really to conquer the world and to become the guiding ideal of mankind, the appeal of the anti-Christian teaching of Nietzsche to so many of our contemporaries, have been explained in two opposite manners. Either the gospel is still ahead of our times, far beyond our present reach, or it is passé, obsolete, an ancient relic of slight present value—if any. In Maxwell Anderson's *The Wingless Victory*, Oparre (a Malayan Christian convert) is so shocked by the

[16] *Werke*, VII, pp. 180 f.
[17] *Werke*, VI, p. 35.
[18] Luke 19:41-44.
[19] *Werke*, V, pp. 245 f.

unchristian behavior she has observed in the United States, that before drinking the cup of poison she cries to the Malayan gods, "He came too soon, this Christ of peace. Men are not ready yet. Another hundred thousand years they must drink your potion of tears and blood." Conversely, in *The Twilight of Christianity* Harry Elmer Barnes asserts that any one of such modern leaders as Sherwood Eddy, Jerome Davis, Kirby Page, Bishop Francis McConnell, Reinhold Niebuhr, and Harry F. Ward "is incomparably superior to Jesus as a guide to both religious and social reconstruction. Moreover they have all led much more interesting and instructive lives than did Jesus, and, so far as we know, all of them are much more impressive personalities than Jesus." While Harry Elmer Barnes criticizes these leaders for still referring their thought to the teaching of Jesus, we may well wonder what contribution they would have made if they had never come under the influence of the gospel.

Is the gospel of Jesus obsolete? Is something else, more up-to-date, required to cure the ills of mankind? Before each of us answers this controversial question, let us find out, if we can, what kind of man Jesus was, and what he taught.

No personality in history has aroused more admiring devotion or more violent animosity through the centuries than Jesus of Nazareth. More books have been written about him than about any other man: three new books on Jesus have been published by Harry Emerson Fosdick, P. van Paassen, and W. L. Sperry in 1949, besides others that I may have missed. While he was yet alive, and immediately after his death, divergent interpretations of his personality were given. In the New Testament we find six different ones: he is said to have been a prophet; the Davidic Messiah; the angelic Son of Man of Daniel 7, coming at the end of time to judge the quick and the dead; the Lord of a sacramental cult, who conferred regeneration and eternal life through his death; the incarnate Logos (Word) through whom God created the world; and the Son of God. The simplest, truest, least controversial statement is that of Peter: Jesus "went about doing good." [20] As in all mighty personalities, contradictions and contrasts are manifest in him. He was a proud lord and a humble servant, a king and a beggar, a dominating personality and a childlike spirit; an upholder and a demolisher of the Law of Moses; capable of the most intense fury—a violent fighter—and yet "meek and lowly of heart," inviting the heavy laden to find rest for their souls with him, for his yoke is easy and his burden light[21]; Jesus would probably have agreed with the Reverend Dr. Ralph W. Sockman of New York City who says, "It is my business to comfort the afflicted and afflict the comfortable." Jesus stood in the midst

[20] Acts 10:38.
[21] Matt. 11:28-30.

of life, and yet apart from people; he was sarcastic and compassionate, profound and simple, man of action and dreamer, inflexible and crushed, happy and desperate, strong and tender, masterful and humble, self-assured and dependent upon God, crucified but victoriously triumphant.

Leopold von Ranke, one of the greatest historians of the nineteenth century, said that Jesus was "the most spotless being, the most deeply thinking, and the most filled with love for mankind of any that ever appeared on earth." [22] A crusader for the salvation of mankind, Jesus was utterly devoted to his mission, ready to make the supreme sacrifice, because he was "god-intoxicated," utterly dominated by a sense of God's presence and utterly obedient to God's commission to him.

Just as the personality of Jesus stands forth in extraordinary clearness out of the fragmentary and scanty historical records preserved in the first three gospels, so his message has likewise been sufficiently preserved, for a general appreciation, in those three books. Of course scholars have investigated innumerable problems of detail, reaching diverse conclusions; of course much will forever remain hidden and unknown; but the slight authentic information still available contains sufficient dynamite to revolutionize the life of mankind.

Long before Nietzsche, Jesus recognized that there are among men the weak and the strong. But in contrast with Nietzsche, Jesus sought his followers among the weak, and urged the strong to regard themselves as servants rather than as masters. "The last shall be first, and the first last." [23] "He that is greatest among you shall be your servant." [24] Jesus called blessed the poor, the mourners, the meek, the hungry and thirsty, the merciful, the pure in heart, the peacemakers, the persecuted.[25] "Blessed are ye when men shall reproach you and persecute you." [26] To the poor, the ailing, the worried, Jesus gave the assurance of the fatherhood of God, whose loving care extended even to the birds of the air and to the flowers of the field. The strong and proud he enjoined to love their neighbor as themselves, to sell their goods for the benefit of the poor—for all men, being God's children, are brothers. The law of the kingdom of God is perfect love, free from selfish motives.

Jesus went even one step farther: he showed kindness and respect to notorious sinners, such as women of ill repute, publicans, and other social outcasts. In the most miserable human beings Jesus recognized something good, a soul worth saving, that image and likeness of God which, as Tertullian said, may be obscured in man because he is not God, but may

[22] *Weltgeschichte*, III, i, pp. 160 f.
[23] Matt. 20:16.
[24] Matt. 23:11.
[25] Matt. 5:3-10.
[26] Matt. 5:11.

not be destroyed because it comes from God. By dining in the house of a despised publican, Zacchæus, Jesus led him to a new life of honesty and dignity.

Of each individual Jesus demanded a complete dedication to God and his work. He asked for nothing less than unreserved consecration of one's whole being: it is all or nothing, either-or, God or mammon, the kingdom of God or the present world, light or darkness. Hand, foot, eye, family, wealth—anything at all—must be sacrificed if they stand in the way of single-minded devotion, but not otherwise. His followers need not renounce their family and property, but must be ready to do so if their mission requires it. To seekers of the kingdom of God all other things may be added, but to the God-intoxicated man nothing but God really matters. For Jesus complete self-renunciation meant complete achievement; for one's true and highest self was to be found in the loss of all selfish desires.

Is *this* gospel obsolete? Of course, in many familiar and current forms the gospel should be obsolete and must be eliminated once for all from the face of the earth. The gospel of the hypocrites, whose devotion to God is limited to mere words and acts, but does not reach the innermost thoughts; the gospel of the cowards, whose souls try to conceal inner fears by a succession of petty lies; the gospel of the half-hearted, of the wordly, of the selfish, of the self-satisfied, for whom religion is, according to Lenin's definition, the opium of the people; the gospel of dreamers of dreams, who avoid doing what is disagreeable and await an apocalyptic revelation of God which will turn this world into a paradise; the gospel of the legalists, who believe that they have done God's will if they refrain from card playing, drinking wine, swearing, and breaking any of the Ten Commandments. These are disgraceful distortions of the gospel of Jesus.

But if human beings are not merely wild beasts, if they are not to be organized in totalitarian fashion like ants, if their concern goes beyond providing themselves with the necessities of physical life, if God is not an illusion, and if caring for our fellow beings is not foolish sentimentality, then the genuine gospel of Jesus is not yet obsolete, nor will it ever become obsolete as long as a human being will strive for the noblest ideals.

In the battle against war and oppression, in the suppression of selfishness and greed, in the pursuit of the truth and the beauty of holiness, in the search for the purest joys and for "the peace of God, which passeth all understanding," [27] we can find no better guide than the gospel of Jesus.

[27] Phil. 4:7.

WORSHIP AND VOCATION

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> Work is love made visible.
> And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.
> For if you bake bread with indifference, you bake a bitter bread that feeds but half man's hunger.[1]

GIBRAN might have been writing this directly to ministers or theological students. How many work with enthusiasm, joy, love? How many have succumbed to the postures of "professionalism"?

Modern man seems to have lost the meaning of *vocation*—being "called" to a task that fulfills the total man even as it meets a genuine social need. The minister is frequently caught in this same realm of meaninglessness, where he tries to find the meaning of his calling in the results or expected rewards of his labors. It is at this point we may learn something from a chapter of our Christian past—the history of the order of Benedict.

The Benedictines labored in the vineyards, in their cells, and in their chapels. They preserved and perfected music written in the Gregorian style. They prepared illuminated manuscripts, faithfully copying musical notations from smaller scrolls to larger pages which could be set before chapel choirs for practicing the Gregorian chants. Their work was done in the spirit of anonymity, unmarred by egocentric desire for personal fame. Their music still stands as a model of clarity, simplicity, nonegocentricity, presenting a sharp contrast to much of the "program music" which is utilized in many a Protestant so-called worship service. "To labor is to pray" was a basic Benedictine ideal. Obviously not all that passes for labor was meant—not drudgery, for example—but devout labor, conscientious labor undertaken with a sense of dedication and purpose.

By contrast, "to labor is to get paid" might be said to characterize a major portion of modern man's endeavors. Too much of man's labor today is meaningless. Yet each presses ahead on the assumption that he can purchase the joys he misses with the pay check which alone makes the work endurable. Such labor reveals no man to himself nor mediates God to man. Unfortunately one strand of Christian theory has stressed the idea that work is a curse—a curse imposed upon Adam because of his

[1] Reprinted from *The Prophet* by Kahil Gibran, p. 33, by permission of Alfred A. Knopf, Inc., copyright 1923 by Kahil Gibran.

initial violation of the divine will. Actually work is a curse only when the purpose has been lost sight of, when the sense of meaning or the joy of creating something out of one's self has been lost, when egocentric striving has displaced healthy exploration and self-actualization. When work is thought of as a curse, it is as though one were to take the bit in his teeth and vow grimly to see it through. This is not to find one's vocation.

How can one discover the meaning of vocation and guide others in finding it?

First of all, there must be more confidence in the worth of persons. Christians talk much about the "infinite value of personality," of man being created "in the image of God," and yet refuse to have confidence in man's teachability. How often do ministers "talk down" to their congregations, underestimating their capacity for deeper searching? How often are they content to think below the level of their own potentialities? There was a time when ministers—even in this country—could be found in the forefront of honest inquiry. Now they too often lag behind the best minds in a wide variety of fields, consuming energy frequently in valiant rear-guard actions in defense of something called "the faith." Living on the scraps from *Time* magazine, *Reader's Digest,* and the weekly journals, they fail to go into the depths of life's problems and hence fail to live deeply.

The meaning of vocation becomes clearer also when more emphasis is put on the quality of relationships than on the amount of content material to be mastered in a given time. Man finds the abundant life only in the quality or depth of his relatedness. If his relationships are superficial, life's meanings will be trivial; one's theology will be thin, trite, or perhaps even ponderous, but not emancipating. Creative living—abundant life in God—is not found in ideas about God, no matter how good those ideas may be. God is explored in the richness of our togetherness.

Specifically, this means focusing the life of the church on child guidance and on parent education. Too much time is frequently spent in warming up the insights of the past to comfort those who have stopped exploring in the present. Each new generation of children is part of God's effort to create a new start in life, to break from the old forms, to build a more dynamic channel of self-actualization. Crimes are committed against these children in the home and in the church school when content is put ahead of relatedness. It is in the quality of the relationships which the child is helped in building with those closest to him that he finds his sense of direction and discovers something—call it God—which will always be capable of indefinite extension in meaningfulness as he grows in stature, spiritually and physically.

Jesus' own mother was unable to understand the meaning of vocation, for herself or for her son. On at least one occasion the record indicates she

came with relatives and friends and stood at the edge of the crowd explaining that her son was "beside himself." Jesus found his vocation and followed it as faithfully as he could to the end: he did that which he felt "called" to do. His mother found it hard to accept her vocation—namely, letting her son find his *own* vocation. She did not know how to let go.

How often are ministers likewise overprotective of their congregation, hovering over the parishioners, fearful lest some of them may depart from those ideas, creeds, concepts which local leadership regards as definitive. That minister who restrains the honest inquiries of high school and college young people, who seeks to keep them within the fold of what is regarded as "orthodox" Christianity, not only commits a crime against the church of which he is presumably the minister; he also commits a crime against his own nature and the spirit of the young people who seek his counsel. So easy is it to fall into the attitude of presuming to "give the truth" to the congregation. The task of the teacher or minister is to encourage fellow wayfarers in their explorations of life's deeper meanings, to be a gadfly with kindness and humility as need demands, to offer the encouraging hand either to those just learning how to lay aside their crutches or the young who are built to doubt all their elders' finalities.

Life never has to be defended—only explored. This means we must recognize the inalienable right of each person to discover life's meaning for himself. Each child has the right to a "direct relationship to the universe." The early Protestants started to talk about the priesthood of all believers—each man's inalienable relationship to the heart of reality. The insights of one generation cannot be passed on to the next; they can only be earned by each generation. There are no safe short-cuts to authentic insights. Unfortunately Protestants again and again violate the principle of the priesthood of all believers. No other person can do my exploring for me.

Discovering the meaning of vocation for myself is also made easier by recognizing that worship can be—indeed, should be—coextensive with the whole of our common life. "Our daily life is our temple and our religion. . . ." It is in the common tasks of daily life that we seek meaning and find it, seek God and find something of him. The old distinction between the "sacred" and the "profane" has lingered on too long. The sacred area was the temple, where the holy man or priest officiated for the common man on stated occasions, giving the common man a sense of religiousness. The profane area was the portion in front of the temple (*pro fanum*). Religion went on in the temple and was a matter for priestly intermediaries or ecclesiastical experts. The rest of life was only remotely touched by religion. Out of the same fear and trembling, many primitive-minded moderns today seek to return to the idea of religion as involving special spots, special times, and special seasons. Yet if God is "the Most

Real," he is to be found not in special spots or seasons but in all times and places—by those who explore with integrity and persistence. Growth takes place according to the laws of growth and not according to ecclesiastical escrow agents. It is in his daily task that man can learn the meaning of worship; otherwise he impoverishes himself. Through work each has the opportunity of finding his real self and the meaning of abundant life. If work does not do that, then it should be relinquished.

"To labor is to pray." To do the work that one is built to do, to do it with joy, this is life's richest fulfillment. Life is a pilgrimage; results are not predictable. "To work and to work alone is man entitled, never to its rewards. . . . Wretched is he who works for results."[2] To find himself through creative work—it is to this that each man is called.

> Let me die working, still tackling plans unfinished, tasks undone!
> Clean to its end, swift may the race be run.
> No laggard steps, no faltering, no shirking!
> Let me die working!
>
> Let me die thinking. Let me fare forth still with an open mind,
> Fresh secrets to unfold, new secrets to find,
> My soul undimmed, alert, no question blinking;
> Let me die thinking.[3]

[2] *Bhagavad Gita* II, 47, 49.
[3] Author unknown.

THE INTERNATIONAL PROJECT TO ESTABLISH A NEW CRITICAL APPARATUS OF THE GREEK NEW TESTAMENT

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American and British New Testament scholars, with the aid of scholars from all of western Europe, are now engaged in one of the most ambitious international coöperative projects ever undertaken. They have set themselves the task of preparing a new Critical Apparatus of the Greek New Testament on such a scale as has never before been attempted.

The last successful comprehensive critical apparatus was published just eighty years ago by Constantine von Tischendorf. Since that time, many ancient manuscripts have come to light, and many remote libraries containing great manuscript collections have been opened to western scholars. In order to increase our knowledge of the original text of the New Testament, these sources must be carefully studied, and their evidence must be made available.

About twenty-five years ago, a group of British and German New Testament scholars began to discuss the possibilities of compiling a new critical apparatus. As no agreement could be reached on the question of the text to be used, the German scholars withdrew from the negotiations. The British continued with the plan, decided to use the Westcott and Hort text, and formed a committee which was more or less self-appointed and which always referred to itself simply as the Critical Greek Testament Committee. One or two American scholars were asked to serve on the committee, but they never took an active part in its work.

The first chairman of the British Committee was Bishop A. C. Headlam. Alexander Souter was asked to assume the editorship of the new edition but he found it impossible to take on the added labor involved, and S. C. E. Legg was secured for the task. The work of this British Committee was financed, in the main, through private subscription. Under Mr. Legg, who resigned the editorship of the "new Tischendorf" in the summer of 1948, two volumes (Matthew and Mark) were published, and the third volume (Luke) was prepared for the press but it was not and will not be published.

In mid-1948, because of Legg's resignation, the members of the British Committee found it necessary to reorganize their work. Before taking any steps toward reorganization, however, and in response to correspondence which had been carried on for several years primarily with President Colwell, of the University of Chicago, the British Committee

wrote him inquiring about the possibilities of international coöperation. Copies of the letter to Colwell were also sent, by the British Committee, to several other American scholars.

In order to complete the picture, it is necessary at this point to turn back to 1942 to our activities here in America. In that year, President Colwell, Professor Allen P. Wikgren, and I began to draft plans for a new edition of the manuscript evidence for the text of the Greek New Testament. We drew up a set of principles and rules of procedure. These were circulated to American and British scholars with the understanding that the coöperation of scholars in other countries would be sought as opportunities developed in the postwar years. The criticisms and suggestions which were made by the scholars to whom our original proposals were sent led to their revision on different occasions. During these years, however, even though many British scholars expressed their approval of our proposals and a desire to coöperate in an international project, they could do nothing. They were committed to the continuance of the edition which they had already begun.

On October 22 and 23, 1948, the University of Chicago was host to a conference of American textual critics. More than sixty individuals representing over forty American and Canadian colleges, universities, and theological seminaries were in attendance. The theme of the conference was "New Testament Manuscript Study: The Making and the Materials of a Critical Apparatus." The program for the Chicago conference was planned in the spring, six months before the meetings were held; the theme of the conference was set; the papers were assigned. Without knowledge even that the conference was being held, the British Committee sent its letter inquiring as to the possibilities of international coöperation. That letter arrived less than two weeks before the Chicago meetings. The timing of the British could not have been more perfect.

The British communication was presented to the Chicago conference and it was enthusiastically received. The delegates, to a man, pledged themselves to support the project in every way possible, and President Colwell announced that the University of Chicago was willing to assume responsibility for the general administration of American participation in the undertaking, provided the necessary financial support could be secured. The conference then discussed the principles and rules of procedure which we had drawn up and, as a result of this discussion, still further revision was made.

The British Committee had suggested that the University of Chicago and the American Textual Criticism Seminar of the Society of Biblical Literature and Exegesis were the logical sponsors for the Project. In the light of this suggestion, and as a result of the further suggestions of various American textual scholars, at the annual meeting of the Society in New York City, December 28-30, 1948, steps were taken to make possible our participation in the International Project.

The American Textual Criticism Seminar appointed a Temporary Planning Commission to discuss the entire undertaking and to recommend some course of action. This Commission met and drafted a resolution to be presented through the Council of the Society to its membership for formal adoption. That resolution read as follows:

> Upon recommendation of its Textual Criticism Seminar, the Society of Biblical Literature and Exegesis endorses the international project to establish a new critical apparatus of the Greek New Testament; it authorizes the Temporary Planning Commission of this American Textual Criticism Seminar to set up such editorial boards and committees as it sees fit; and it approves the location of the central administration of the project at the University of Chicago.

This resolution was unanimously recommended to the Society by its Council, and the Society adopted it at its business meeting on Wednesday morning, December 29. The Temporary Planning Commission thereupon again met and appointed an Editorial Board composed of the following people:

*R. P. Blake, Harvard University
L. O. Bristol, Brooklyn, New York
R. P. Casey, Brown University
K. W. Clark, Duke University
E. C. Colwell, University of Chicago
M. S. Enslin, Crozer Theological Seminary
F. V. Filson, McCormick Theological Seminary
Jacob Geerlings, University of Utah
E. J. Goodspeed, Los Angeles, California
F. C. Grant, Union Theological Seminary
W. H. P. Hatch, Exeter, New Hampshire
C. H. Kraeling, University of Chicago
Silva Lake, Occidental College
B. M. Metzger, Princeton Theological Seminary
M. M. Parvis, University of Chicago
H. A. Sanders, Ann Arbor, Michigan
E. W. Saunders, Garrett Biblical Institute
A. P. Wikgren, University of Chicago

Each year the president of the Society of Biblical Literature and Exegesis automatically becomes a member of this Board and serves for the duration of his presidency. This year Professor Robert H. Pfeiffer, of Harvard University, as president of the Society, is serving on the Editorial Board. The Commission also designated as officers of this Board: E. C. Colwell, chairman; F. C. Grant, vice-chairman; and M. M. Parvis, executive secretary. It further designated an Executive Committee of this Board, to be made up of E. C. Colwell, chairman; A. P. Wikgren, vice-chairman, M. M. Parvis, secretary, K. W. Clark, R. P. Casey, and B. M. Metzger.

The Executive Committee met for the first time on January 15 and 16, 1949, and set up the following permanent committees: 1. the Committee on Patristic Quotations from the New Testament, R. P. Casey, chairman; 2. the Committee on the Versions of the New Testament, B. M. Metzger, chairman; 3. the Committee on Greek Manuscripts of the New Testament, K. W. Clark, chairman; and 4. the Committee on Lectionary Manuscripts, A. P. Wikgren, chairman. In the spring of 1950, Professor Casey accepted an appointment as a fellow of Sidney Sussex College, Cambridge, England,

* Now deceased.

and thus found it necessary to discontinue his work with the American Committee. He has since been appointed to membership on the British Committee. Professor Paul Schubert, of Yale University, has been appointed to take his place on the American Committee as chairman of the Patristics Committee and on the Editorial Board and the Executive Committee. The Editorial Board held its first meeting on March 12, 1949. As we are organized, the Editorial Board is a planning and policy-making group; the Executive Committee is a working group. The actions of the four permanent committees are subject to the approval of the Executive Committee, and the actions of the Executive Committee are in turn subject to the approval of the Editorial Board.

A commission was appointed to work under each of the four permanent committees. New Testament scholars from more than fifty educational institutions are members of these commissions. They are charged with the task of the actual collection of the material which will go into the finished apparatus.

A grant of $12,500 was secured from the Rockefeller Foundation for the work of organization and planning during the calendar year 1949. This money was given to the Society of Biblical Literature and Exegesis under whose auspices the American Committee functions, and the very effective coöperation of Professor Floyd V. Filson as president of the Society made it possible for us to carry forward our preliminary work.

In April, 1949, the secretary of the British Committee, Professor G. D. Kilpatrick, then of the University of Nottingham, now of The Queen's College, Oxford, at our invitation came to this country for a month of meetings and conferences. He met twice with the American Executive Committee and visited Harvard, Yale, Princeton, Brown, Duke, Michigan, Chicago, Union Theological Seminary, and other educational centres. He was thus able to meet most of the members of our Editorial Board.

In July, 1949, as the representative of the American Editorial Board, I was sent abroad to spend five months in meetings with the British Committee and in conferences with other British and Continental scholars. During that time, I attended six meetings of the British Committee and conferred with textual scholars in Belgium, France, Germany, Switzerland, and Italy.

Since our American Committee was organized some seventeen months ago, we have reprinted the Oxford 1873 edition of the *textus receptus* which has been adopted as the standard collating base for the Project. Copies of this edition have been sent to our British colleagues and copies of it are loaned to all workers on the Project in this country. We also have published, under the title *New Testament Manuscript Studies,* the papers which were read at the Chicago conference in 1948. We have coöperated with the American Schools of Oriental Research and the Library of Congress

in the filming of manuscripts in the Greek Orthodox Patriarchate Library and the Armenian Patriarchate Library in Jerusalem and in the Library of the Monastery of Saint Catherine on Mount Sinai, and with Professor Silva Lake's expedition to the libraries of western Europe and the Near East in the summer of 1949. We have added constantly to our collection of source materials through the purchase of microfilms, photographs, and photostats of manuscripts from the libraries of western Europe. All of this has been done in addition to the tedious task of working out the minutely detailed methods of procedure which are necessary for the success of such a project.

Our Editorial Board adopted a budget of $26,500 for the year 1950. Ten thousand dollars of this amount was given us through a grant from the Rockefeller Foundation. Several educational institutions represented on the various committees and commissions have contributed amounts varying from $250 to $2,500. All of this is in addition to faculty research time, student fellowships, research funds, etc., which are being made available to the Project. Taking everything into consideration, our total budget amounts to about $50,000 per year. All contributions to the budget of the Project are made to and are administered by the Society of Biblical Literature and Exegesis.

The British Committee as it is now constituted is composed of R. H. Lightfoot, Oxford, chairman; G. D. Kilpatrick, Oxford, secretary; H. F. D. Sparks, University of Birmingham, treasurer; W. D. McHardy, University of London; Sir Harold I. Bell; F. S. Marsh, Cambridge; the Lord Bishop of Truro; T. C. Skeat, British Museum; C. H. Roberts, Oxford; C. H. Dodd, Cambridge; T. W. Manson, University of Manchester; and R. P. Casey, Cambridge. The British working committee, which corresponds to our Executive Committee, is made up of Kilpatrick, McHardy, Manson, and Sparks. The British have also organized a Papyrological Committee, which is made up of Kilpatrick, Sir Harold Bell, Roberts, Skeat, and Turner.

The work in Great Britain is being carried on at present with the funds which previously were secured through subscription. It is hoped by the British that in the future their work can be financed by funds secured through the University Grants Committee. The British Committee has made it clear that it does not need and does not expect to need any financial aid from America.

The British have organized their work on a somewhat different basis than have we here in America. Various tasks there are assigned to different university centres rather than to different committees. Professor Sparks at Birmingham University, for example, has been assigned most of the work to be done in Great Britain on the Latin versions. He has just completed the work on the Latin Vulgate which was begun by Wordsworth and White. All of this material is available to the Project. Sparks, of

course, will not do all of the work on the Latin himself but he will direct it. Similarly, the work on the Coptic versions has been assigned to Manchester University. The work on the Syriac has been assigned to the University of London under the leadership of W. D. McHardy.

The British Committee is able to draw upon other projects and upon the work of individual scholars as well. Cross and Lampe, for example, are now completing their work on the Oxford Greek patristic lexicon which is scheduled to go to the press in 1952. They have provided us with a very helpful list of Greek writers, the best editions of their texts, etc. P. L. Hedley is revising his catalogue of *Greek and Latin Biblical Texts from Egypt, Including All Non-Egyptian Biblical Ostraca and Papyri and all Fourth-Century Biblical Fragments.* This will be ready for the press this summer. The British Committee is encouraging him to complete this valuable tool and is helping him to find a publisher. Several other scholars are at work on patristic texts, particularly those of Origen and Primasius. McHardy is at work upon a critical edition of the Harclean Syriac.

The members of the British Committee and other British scholars to whom I talked are enthusiastic about the Project. They are anxious to get ahead with the work. After one of the meetings of the Studiorum Novi Testamenti Societas which was held in Oxford in mid-September, 1949, a large group of men met to discuss the work on the new apparatus. Professor Lightfoot and I explained the plans of the British and American Committees. At the close of the meeting between twenty-five and thirty men came up to the desk and signed up to do whatever they could in the way of collating manuscripts, working on patristic texts, etc.

I met individual scholars whose fields of study were as widely divergent as Arabic, history, English, biology, and economics, and all were enthusiastic about the work of their New Testament colleagues. It is of the utmost significance that the British Committee is making friends for the Project in these other fields at this particular time.

As a result of the meetings of the American and British Committees during the past seventeen months, and as a result of Kilpatrick's visit to America and of my visit to Great Britain, we have completed our planning and exploratory work. We have now begun the actual work of collecting the material for the apparatus. We are in complete agreement on the following major points:

1. That our aim is to prepare an edition which will give us as accurately and as completely as is possible the variant readings of the Greek continuous-text and lectionary manuscripts, of the versions, and of the Fathers. Our aim is *not* to edit a critical text.

2. That the function of the apparatus is to be twofold: (a) it is to serve as a tool for those who are interested in getting back as nearly as possible to the original text of the New Testament; and (b) it is to serve as a tool for those who are interested in the history of the text and in the study of the manuscript tradition.

3. That the *textus receptus* is to be used as a collating base, and that all readings in the apparatus will be cited as variants from that text. As far as we know, this is the first time that there has been an attempt to compile an extensive apparatus based upon the *textus receptus*.
4. That the *textus receptus* will not be printed at the top of the page as a continuous text. It will be printed in units of one verse (more or less) which will be followed by the apparatus. This suggestion was made by T. W. Manson; it is somewhat in accord with the plan followed by Hoskier in his study on the Apocalypse and it is in line with a suggestion made by Vaganay some years ago. This plan will enable us to use as much space as is necessary to cite manuscript evidence, to quote *in extenso* fragmentary materials and patristic quotations, and to make explanatory notes. It will also simplify the problems of composition and printing and will prevent the "recanonization" of the *textus receptus*.
5. That a complete list of all manuscripts, versions, and Fathers cited in the apparatus will be provided. Under each unit of text there will be a list of defective witnesses with an indication of where all *lacunæ* begin and end.
6. That every witness cited will be cited *every* time it differs from the collating base.
7. That the following Greek witnesses are to be cited in the apparatus: (a) All New Testament papyri. Maldfeld and Metzger in a recent number of the *Journal of Biblical Literature* (Vol. 68 [1949], pp. 359-370) have listed sixty-two papyrus fragments of the New Testament. The British Papyrological Committee is now working upon the method to be used for citing papyri and all other fragmentary materials. (b) All uncials. Over two hundred uncial manuscripts have thus far been catalogued. The great bulk of them, of course, are fragmentary. (c) Enough minuscule manuscripts to give an adequate representation to every known text-type, family or subfamily, as well as to any such groups as may be discovered in the course of our work. (d) Enough lectionary manuscripts to give an adequate representation to the lectionary text or texts. All of the lectionary work is being done in this country. This will be the first time that the lectionary text or texts have been adequately cited in any apparatus.
8. That all versions which came into being before the year A.D. 1000 will be cited. The versions will be cited in terms of Greek variants and not in Latin as has been the usual practice in the past. Latin will be used only when a Greek reading for which there is no known Greek witness underlies the text of the version.
9. That patristic quotations are to be cited up to the time when a particular text-type became dominant in the particular language being investigated.

Minutely detailed rules have been agreed upon for the collation of Greek manuscripts, versions, and lectionaries. Similar rules have been set up for the work on patristic quotations. We have gone so far as to work out a detailed system for filing materials in the central offices in Chicago and in Oxford. All collations, photographs, microfilms, etc., will be duplicated and filed in both central offices. The master file from which the apparatus will be assembled for the press will be duplicated in the two offices.

A "lend-lease" arrangement has been agreed upon whereby the British will furnish us with copies of their work and we will furnish them with copies of our work. No transfer of funds will be involved. Safeguards to protect the interests of both the Project and the scholars who contribute to it have been agreed upon. Because of financial commitments, it is im-

possible to organize our two committees as one international committee. But for practical purposes, we consider ourselves to be such. Members of each national committee when abroad are urged to attend the meetings held in the other country.

The first volume to be produced under this international agreement will be the Gospel of Luke. The British and American Committees are pooling their resources and personnel to produce one volume. The secretaries keep in constant touch with one another and keep themselves and their committees informed as to what is going on in both countries. This not only enables us to avoid duplication of effort but it also enables us to make sure that all areas are being covered.

The Oxford Press has agreed to publish the apparatus. They will assume the costs of printing and marketing. The editorial work will, of course, be done by the two committees. The apparatus will be published in eight volumes plus two volumes of prolegomena. The eight volumes will be: 1. Matthew, 2. Mark, 3. Luke, 4. John, 5. Acts, 6. and 7. Pauline Epistles (including Ephesians, Hebrews, and the Pastorals), 8. Catholics and Apocalypse. We have set 1954 as the time when the Luke volume will go to the press. The prolegomena volumes will be the last to be published. The entire Project should be completed in about fifteen years.

The International Critical Apparatus Project has been enthusiastically received by scholars in western Europe. Everyone to whom I have talked or with whom I have had correspondence has expressed a genuine interest in the work and a willingness to assist in any way possible. I can do no more here than mention by name some of those who have assured us of their coöperation. Among such interested persons are: Father Botte, of the Abbaye du Mont César, Louvain; Fathers Fischer and Dold, of Beuron; Fathers Messina, Lyonnet, Vaccari, Simon, O'Callaghan, and Sherry, of the Pontifical Biblical Institute in Rome; Cardinal Tisserand; Cardinal Mercati; Father Albareda and Father Devresse, of the Vatican Library; Father Leloir, of Clervaux; Professor Ulecia, of the University of Madrid; and Professor Kurt Aland, of Berlin.

Not least among the values of the Project are the incentives to further biblical studies which are but indirectly connected with the undertaking itself. Already many scholars both in this country and abroad are beginning to report new investigations which are being made under its impetus.

Thus, not only will the completed apparatus give us a tool that will enable us to acquire a knowledge of the original text of the New Testament that has never before been possible, but the Project itself is serving to draw New Testament scholars together in a great international coöperative undertaking on a scale such as has never before been attempted. We are confident that by working together we can produce an *apparatus criticus* that will meet the needs of students of the New Testament for a century or more to come.

METHODS OF BIBLICAL ARCHÆOLOGY

AN ILLUSTRATION

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BEFORE the age of archæology, biblical scholarship depended almost entirely upon the study of texts handed down through the generations. Various theories were developed and combined into a magnificent structure that is a tribute to human ingenuity but that failed, in many basic ways, to reckon with reality. It is a fact that the modes of life reflected in the Bible are quite different from those of modern Europe and America. It is archæology that supplies us with the material means of reconstructing those modes of life, whereas the great mass of scholarly literature written about the Bible leans too heavily on unrealistic theoretical combinations.

Many types of activity and discovery enter into the subject of biblical archæology. An explorer goes out and examines the mounds that mark the buried towns of a Bible land. Then an expedition is organized to excavate one or more promising mounds. As a site is dug, level by level, the architectural remains are recovered in reverse chronological sequence. In each level are found the relics of the material culture of the community, and sometimes written documents too.

The question arises: How can a mound in far-off Assyria or Egypt explain difficulties in a biblical text relating to Hebrews in Palestine? The answer is complicated in nature, but not hard to understand. The Bible lands were the scene of common origins, migrations, trade, conquests, and other historic factors that tended to give those lands, in varying degree, cultural elements in common. Accordingly, a clay tablet, or an artistic representation, may explain a biblical passage which has been misunderstood since antiquity because Bible readers have been unfamiliar with the background assumed by the passage.

The best way to explain the nature and methods of biblical archæology is through an actual illustration. Our illustration is Isaiah 32:11, which is to be translated: "Tremble, ye women who are at ease! Quake, ye women who feel secure! Strip, and be bare, and put a belt on your waist!" The context has to do with God's upbraiding the smug ladies of Hebrew society in the days of the prophet Isaiah around 700 B.C. That scholars have hitherto been unable to explain why God orders the women to appear with nothing on but a belt is quite pardonable; for the institution reflected is highly exotic from the viewpoint of modern society. However, thanks to a tablet excavated at Nuzu, a mound near the city of Kirkuk, in northeast Iraq, the Isaiah passage is now clear.

In 1925, the late Professor Edward Chiera excavated about 1,100 Babylonian clay tablets from private archives in Nuzu, that have shed much light on the Bible. One of these texts,[1] which is herewith translated for the first time, is a record of a lawsuit that reads as follows:

Gurpazah, the son of Hilbishuh, appeared in court before the judges, against Matteshub, the son of Hilbishuh.

Gurpazah makes the following charge: "Matteshub struck my wife and injured her hand."

Then the judges interrogated Matteshub and thus he declares: "I did not beat Gurpazah's wife nor did I injure her hand."

Then the judges said to Gurpazah: "Go . . . take the ordeal of the gods with Matteshub! When Gurpazah will go to the gods, Gurpazah will seize Matteshub."

Then he fastened his (Gurpazah's) belt in his (Matteshub's) belt.

Gurpazah then won the case and the judges imposed upon Matteshub the payment of one ox as damages to Gurpazah, for his belt.

The above text is not clear in all its details. The exact meanings of the words translated "injured," "will go," and "fastened" are not fully established.[2] The syntax of the sentences referring to the ordeal may also be improved by further research. But what is clear is that the plaintiff and defendent, whose testimonies are contradictory, settle the matter by an ordeal of belt-wrestling.

Belt-wrestling is frequently portrayed on engraved cylindrical seals and on statuettes of Mesopotamia and is fully illustrated on Egyptian paintings found at Beni Hasan.[3] The participants are regularly shown naked except for the belt. The rules of belt-wrestling have not yet been worked out for the Bible world. Varieties of belt-wrestling are still practiced in Iceland, Switzerland, and Japan; but we cannot simply read back any of these modern varieties, unmodified, into the ancient Near East.

The Nuzu tablet leaves no doubt that belt-wrestling was used in an ordeal to show who was right in a lawsuit, when the two litigants contradicted each other's testimony. The use of such ordeals may seem odd to us Americans. Actually ordeals work out fairly well in a society that accepts them not only as legitimate but as divinely sanctioned. The man who knew he was right would derive strength from the justice of his cause, while the guilty party's bad conscience would reduce his vitality. Let us not forget that an ordeal is still being used in America; I refer to the lie detector, which gives the verdict on the basis of physical reactions due to the state of one's conscience.

[1] Chiera's facsimile of the text is number 331 in *Publications of the Baghdad School*, vol. IV, 1934. The book was published by the University of Pennsylvania Press for the American Schools of Oriental Research.

[2] The first and last words are obscure because they are not Babylonian, which language is well known to scholars, but are instead loanwords from the imperfectly-known Hurrian language that was the vernacular spoken in Nuzu. The other obscure translations ("Go . . ." and "will go") are due to damages on the surface of the clay tablet.

[3] See my *Ugaritic Literature* (Rome, 1949), p. 57, n. 3; and p. 134.

Other ordeals are well known in Scripture. Thus, the test of the accused wife is fully described in Numbers 5:11-31. The bitter waters make her sick if she is guilty but do not harm her if her conscience is clear. However, in Isaiah 32:11, the prophet assumes that his public knows all about the ordeal by belt-wrestling. God is going to have it out with those heedless women; and Isaiah describes the show-down in terms of the ordeal, a variety of which is described, however sketchily, in an actual court record from Nuzu, as we have just observed. That the women are to be naked, except for the belt, ties in perfectly with the numerous representations of belt-wrestlers, sculptured and painted, from the Bible world.

A short while ago, I explained the ordeal of belt-wrestling in Isaiah 32:11 to my students. I was pleased when one of them, the Reverend Mr. Lawrence Manross, came back the following week with the discovery that the same ordeal occurs in the Book of Job.

One of the noblest books in the Bible, and in all world literature, is the Book of Job. The problem dealt with is a universal one that, until the Day of Judgment, will confront and pain mankind: Why is it that the righteous can suffer so much in the world of a just God? Job is a God-fearing man but he refuses to admit that he has committed sins that would justify God in afflicting him with such terrible misfortunes. At last God condescends to have it out with Job, as one litigant with another, in a court of law. God then instructs Job (38:3; compare also 40:7): "Put a belt on your waist like a man! And I shall interrogate you, and you answer me!" Thereupon God overwhelms Job with questions that prove that man is no match for God and that a mere mortal cannot possibly comprehend the divine order. Job therefore concedes the case (40:4-5; 42:2-6) and thus eliminates the need for physical combat. The drama ends with God rewarding Job for his integrity and putting at Job's mercy those who had cast aspersions on Job.

As is so often the case, one biblical passage, when cleared up, explains others that have something in common with it. The clarification of the ordeal passage in Isaiah was the key to the same ordeal in Job; and I do not doubt that other scholars will build on this discovery to illuminate other misunderstood passages in Scripture.

Our illustration shows, I trust, how biblical archæology works. Mounds are discovered and excavated. They yield inscriptions, art objects, or other material remains that come out of the Bible world and accordingly teach us about that world. It is often only against the background of that world that we can understand the plain meaning of Scripture; and obviously we are not adequately prepared to penetrate the profound spiritual messages of the Bible until we understand the literal meaning of the text.

As a sequel, we may note that biblical archæology, in clearing up

belt-wrestling, explains to us a Hebrew idiom that has become part of the English language through the English Bible. "Gird your loins" in the sense of "get ready for action" means literally in Hebrew "put a belt on your waist," and harks back to a heroic age when the wrestling-belt, rather than the sword, characterized the fighting man. Since the Bible has made such an impact on the modern world, biblical archæology often explains features of modern culture that are now taken for granted but whose origin and plain meaning had for thousands of years sunk into oblivion.

The biblical archæology of tomorrow will not be less exciting than that of yesterday. Monuments and texts will continue to emerge from the ruined mounds of the Near East. Never before was biblical scholarship so significant, dynamic, and rewarding.

THE DEVIL'S WISDOM

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For many years I have been interested in the various devils and furies of the religions of human history. They are fascinating, and many of them are old friends; and I am constantly making new friends. They differ quite as much from one another in their several devilish costumes and powers as do the almost countless gods and goddesses who occupy the multifarious heavens of human imagination.

It is tempting to survey the graphic ways in which evil has been personified, and quite correctly personified, in human history. There is no impersonal evil. In this short essay we can only suggest that there is a one to one correspondence between the conceptions of God and Devil, of divine and demonic. There exists a necessary and complementary relationship between them whenever they appear in the history of the same religion.

After investigating a host of ways in which God and the Devil are revealed in the world's mythologies, we are led to the conclusion that there are two major types of historical relationship between the powers of good and evil. Each appears to be self-consistent when held within its own system of thought. But when the two types are brought together in a syncretism, or merging, which sometimes happens, we meet a striking paradox. And in no case is the resulting confusion more extreme than in the Christianity which we profess.

God is either responsible for the evil and error discovered in human experience, or he is not. Probably the two most important examples of the contrasting attitudes are found in the contemporary and historically parallel assertions of classical Judaism, as expressed in the code of Deuteronomy, and of the Persian religion of Zoroaster.

The Persian book of genesis sees our world as the product of two fundamentally opposing personalities. Ahura Mazda creates all that is good, and beautiful, and lifegiving. And after each of the acts of his creation, Ahriman creates its evil opposite. Thus our finite world is composite in its very essence, and man is a dual being. Human history, and every personal life within it, is a moral battleground. Every man joins either the divine host or the army of evil. God's power is here sacrificed to his righteousness. Therefore, man may make a real contribution to the cause of Mazda through his effort in the cosmic struggle. The militant vitality of this Iranian faith carried the armies of Cyrus to world domination in the sixth century B.C., and the Jews were freed by them from their forty-

eight years of captivity under Babylonian rule, in 538 B.C. Needless to say, the Babylonians were in league with the Persian powers of darkness.

It was natural enough that the Jewish Second-Isaiah, writing in that period of Mazda's victory, should hail Cyrus as God's Messiah. And it was equally natural that, in following years, the archenemy of Mazda should also enter into Jewish religious thinking, as found in the Book of Zechariah, and other postexilic writings.

But the Devil really had no business in the Jewish cosmos at all. Therefore, his appearance was all the more devilish because of the confusing questions he raised. A little less than a century before the Persian victory over Babylonia, the script of the code of Deuteronomy had been discovered in the course of some repairs to the temple of Jerusalem. This was at once put into operation by Josiah, one of the few good kings of Judah, in 621 B.C., the period of Jeremiah. It may have been composed in written form and then perhaps hidden, during the long and corrupt reign of Josiah's grandfather, King Manasseh, anytime after 700 and before 621 B.C. By the time of the Persian conquest in 538 B.C. Deuteronomy had become established in orthodox Jewish thinking.

God created good, and he also created evil, as a punishment for the breaking of his divine laws. It was possible to discover the presence of sin and of virtue through the mere observation of human conditions. Worldly prosperity of nation, or person, indicated God's favor; and personal and social disaster, in its many forms, was a sign of his anger. In God's justice, the righteous prosper; and the unrighteous suffer. The economic and social life of Colonial New England was built largely on this ethical foundation, and it is still a presupposition of some of our national thinking and international policy today.

On the basis of this approach, there is no dualism involved in the fundamental meaning of the cosmos. God's will is all-powerful, and at the same time, it is all-righteous. God blesses our dividends, provided that we give a proper percentage to the church, for American oil is not in league with the dark powers. It is successful, and, therefore, it must be virtuous. God's gift of free will to man must carry the possibility of making the wrong choices, and so error and evil have divine sanction, in that an all-wise and an all-powerful God could have made man otherwise, but he did not. Prosperity means that man has made the right moral choice, and his salvation is thus assured.

What happened when these two powerful currents of Persian and Jewish attitude merged appears in one of the most remarkable records in religious history. Nowhere is the point of blending, and of contradiction, more clearly seen than in the Book of Job.

Here, for perhaps the first time in religious history, God and Satan

are on friendly, speaking terms. The dialogue of the first chapter is as delightful as it is provocative and profound. Satan visits the court of God. St. Peter's permission to enter is anticipated, and the Deity, although in some surprise, recognizes him. "From whence comest thou?" We might expect the Devil to answer, "From Sheol," or Hades, or from some even more hellish region. But instead comes the casual statement, which does so much to reorient the meaning of evil for religious philosophy, "From going to and fro in the earth, and from walking up and down in it."

And then Jehovah, in a pleasantly boastful manner, enquires, "Hast thou considered my servant Job; that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Then Satan answered the Lord, in what I am sure is the most searching, rational question in our Bible, "Doth Job fear God for naught?" For more than two thousand years the best minds of western civilization have tried to answer the Devil's wisdom.

Evil now appears as the work of Satan, walking to and fro in the world. This earth is Satan's hell, and he knows its highways and byways better than any human. But, paradoxically, evil is not contrary to the will of God. God does not create evil, although he permits it. The sharpness of the struggle between the Persian Mazda and the devilish Ahriman is obscured. And, conversely, the world's evil is no longer God's punishment for sin in exact ratio, as in the Deuteronomic Code of classical Jewish thought. The Devil is now the great tempter, whose kingdom is this earthly world. God allows the test, but the reasons for the testing, as well as the nature of the trials themselves, are Satan's contribution. They arise out of the conditions of the finite realm of humanity. Evil is a test of virtue.

But the importance of the Book of Job does not end here. For the disasters which Satan creates to test the hero: the destruction of his family and his wealth, and his famous boils, are not produced in any trivial spirit. The boils are real and big. And their purpose is to make Job question the conventional religion of his time and, by implication, the truth of all religion.

The really devilish power of Satan lies in his ability to make men ask questions about the relation of secular means to religious ends. The attraction which the Book of Job holds for philosophers is discovered at this point. For philosophy is concerned with this world's wisdom, and it delights in asking questions, and in devising rational techniques to answer them. It seeks the rational reasons for human attitudes and actions; and in its search for so-called truth, which might better be termed "consistency," or "validity," it does not hesitate to enter the realm of the Divine, and to challenge traditional and orthodox ways of thinking about God's nature and his purposes. Philosophy has the arrogance of adolescence, as well as its courage. It poses clever questions about the ultimate nature of reality,

but it too often forgets that its answers are meaningful only in terms of the spirit and the frame of its questions.

It is just here that the Devil's wisdom becomes so very satanic. For the wisdom of this world insists upon a relating of the partial to the partial: of content to form in art; of species to genus in science; of premise to conclusion in logic; of curriculum to vocation in education; of ritual and social action to salvation in religion. The ability to ask questions, whether good or bad questions, is the primary evidence of this kind of relational thinking. It is applauded as a collegiate virtue, and is recognized as a social necessity.

But at this point Satan interrupts to suggest that the asking of any question, if it really be a question, means that the answer is unknown to him who asks. Even a *good* answer is good only in terms of the point of the question. And who is to decide, and how, whether the question has been rightly put? And even if the question *is* a good one, how is the questioner to know that the answer is really good, seeing that he does not already know the answer in advance? In either case we become completely baffled by the paradox involved in our human effort to ask or to answer anything, in partial, finite terms. If we already know the answer to our question, if the subject fully contains the predicate, it is not a real question, but a tautology; and if we do not know the answer, we cannot know that we have been answered. This is the sort of thing the Devil delights in. He is the typical logician of the current era.

We now seem to be thrown back upon some sheer act of divine revelation for those answers to our religious questions which seem most pressing and necessary. But even here the Devil's wisdom will not give us rest. For Satan assures us that there cannot be two separate realms of divine and human; of eternal and temporal; of infinite and finite.

"How," he asks, "can you relate two things which are not of the same order? You do not get relationship, but irrelevancy. And how could you know that they are of the same order? If you attempt to relate infinite and finite, do you not make the infinite just another finite, when you bound it by the finite? If you attempt to relate eternal and temporal, at what moment in time is the relationship accomplished? If at some particular moment, then the eternal seems to have become another temporal. And if at no moment at all, the temporal seems to have lost its timely character, and become the eternal. Neither possibility makes rational sense. For the sake of consistency, you must choose either the infinite or the finite. You cannot have both.

"Be modern and realistic. Choose the finite. It is the modern fashion to believe that this secular world, my kingdom, is all that matters. There is no other place to live in, and nothing else to live for. All you need to be

human and decent is a good secular ethic, based on enlightened self-interest. This is my wisdom: when you have found that there are no final rational answers to any rational questions, help me to ask clever questions of others, that they, in turn, may become confused, and in their confusion may call me 'God.' I am a friendly Satan, and I want to tell you a secret.

"I've been making a tour of American colleges. Nothing advertised, but just walking 'to and fro' on each campus, and asking the students questions about how they are getting along. Sometimes I've been invited to college meetings. But I usually manage to get into such things without an invitation. Only a short time ago I attended a college conference on the relation of religion to education, and even got a seat on the platform. I had some tinfoil under my gown, and it made a nice, crackling noise when anyone mentioned God, which, fortunately, wasn't often. Of course, he didn't belong in the conference. I even worried the reporter for one of our national magazines: he told me he thought God might be there. The reporter didn't know that the religion of this world is my business. But the really amusing part of it was that when some of the speakers—and they were very fine speakers, including college presidents—thought they were talking about God, they were really talking about me. I was wearing one of my best costumes. My gown even had a hood.

"One of my best techniques is to persuade some of our new humanists that they believe in God. They insist that 'Man is the measure of all things,' and I tell them that this is a new discovery, for they might lose confidence in me if they knew about Protagoras. History isn't important. Our modern students know Plato by name. But I pigeonhole him: he's just an old Greek. It won't be long before I convince the college world that nothing really happened before the First World War, or maybe 1776, which should be year I in the Christian calendar. After all, if you just ask enough questions about the last twenty years, being careful to phrase them after the manner of radio programs, and directed to the mental age of fourteen, you can't lose. If you throw enough mud, some of it is sure to stick.

"It's been nice to have this chat with you. Let me drive you home from the office some evening in my new Cadillac. I see your car is getting a bit old. Religion is like that. I can get you some rebuilt sparkplugs at a discount. I want to ask you some questions about getting to heaven through biochemistry, and a projection of human values."

But Satan's challenge to God, "Does Job fear God for naught?" suggests something out and beyond his power to create confusion by asking questions which have no rational answers. Of course, Satan expects from God the only answer which means anything in terms of the values of secular living: Job fears God because of what he expects to gain from the relationship. This is only common sense. Prosperity here and now, or in

the next few years; social approval of the community, and a pleasant glow of self-righteousness; salvation in the world to come—any rational mind will accept these rewards as sufficient, if they are clearly stated. The values of religion implied by Satan's question are all extrinsic values. They are good only as means to some end which lies beyond, and paradoxically, nothing lies beyond them. They share in the relativity, which marks all finite existence, and so, lacking absolute and eternal quality, they collapse in the contradictions involved in all relational thinking. Satan knows this. And in posing his profound question, he expects the answer which will damn Job by destroying the rational meaning of the very values for which he seeks.

But here the Devil's wisdom, which is this world's wisdom, delighting in the paradoxes which are involved in the human effort to know anything about anything—the knowledge *about* extrinsic values—opens the way to its own destruction. For a paradox is always double-edged. It appears to carry a negative conclusion for anyone whose mind is less subtle than Satan's. It is a truism that the only way to fight fire is with fire, and only the scorching backfire of a divine flame can extinguish the pleasant blaze of plausibility, and of rational comfort, that Satan kindles.

As soon as the unexpected, nonsecular, nonrational, and nonrelational answer to Satan's question is given, the Devil loses his finite power over man. "Does Job fear God for naught?" The truly religious answer is, "Yes, and for no rational reason!" All that Satan can say to this is, "How nonrationally stupid," and he leaves the court of God, a beaten Devil. We are reminded of the insight of St. Paul: "Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness." [1]

But you may rightly ask, "What in human experience, here and now, justifies a nonrational, nonrelational approach to reality? Is not all human experience one hundred per cent finite and satanic? Is it not entirely secular and relational? And because our ability to relate always falls short of its final goal, is not the philosophic and scientific ideal of suspended judgment the only possible ideal for religion as well? Has not relativity removed all absolutes from our experience of what is real?"

The answer is, "No!" And this is the final paradox of life, for God and Satan are both present in the functioning of our mental activity. Each and every one of us may approach, and, in fact, does approach, the world of his experience in a dual way. We have knowledge *about* a thing, and we have acquaintance *with* a thing.

[1] I Cor. 3:18 f.

A friend returns from the city, and tells you about a symphony. The factual report may be accurate, and your own previous experience in music may be sufficient to evoke an element of conviction. But the secondhand knowledge of the externals of the occasion can never substitute for the living acquaintance itself. And even your own personal, vivid experience in hearing the symphony can never substitute for the unique immediacy of the composer's experience while creating it.

In art, in science, in philosophy, in religion: in any area of interest you may name, there appear these *two* ways in which consciousness knows its objects. In the immediacy of the creative act, be it divine or human, there is no space, no time, even though the objects of the experience may be spatial and temporal. The eternal and the infinite are present whenever you and your object cease to be two separate things, and become one and identical in the living creation of conscious life. This truth finds its most graphic expression in the Incarnation. When you really know something, you know it in terms which undercut relational thinking. You *live* the object, and because it is a part of you, all that the demons of Satan's host can tell you is that you have not experienced it, and you can't believe their lying voices. You know in your own heart that your intuition is true. This immediacy is the foundation of all meaningful knowledge.

Once you have had the living insight that two times two are four, or that an arc is the shortest distance between two points in a non-Euclidean frame of reference, nothing but a deeper personal insight can change your conviction. Once you have grasped the genius in a Rembrandt portrait, you can't equate it with a comic strip. Once you have come to grips with Plato, St. Thomas, Spinoza, Hegel, Whitehead, and Einstein, and made them to a degree your own, you can't believe that they are trivial, even though all the rest of the world should call them fools. Once you have read the Holy Scriptures, and felt in your own experience the Holy Spirit moving in the pages, you can't be told it isn't there. Once you have heard in church or chapel, or on some mountain top, or in some city slum, the soundless voice of God speaking to you in very personal terms, all the voices of this world can't convince you that you have not heard it. It is yours, a part of you. No secondhand knowledge about it could convince you of it. And likewise, no mere rational, or relational, argument can take it from you, once you have had the immediacy of acquaintance.

It is a fact of experience that few of us human men and women can live more than a fraction of our lives in the immediacy of what is really important and sacred. The bulk of our knowledge is relational and finite. It is secondhand, and it is finally unsatisfactory—a product of the Devil's wisdom. But the God-given flashes of insight into what is genuinely important—the infrequent moments of revelation and vivid acquaintance—

these are sufficient to show us how meagre and how trivial our various knowledges *about* our world really are. The wisdom of this world, the Devil's wisdom, is, indeed, foolishness in the sight of God.

I cannot tell you how to find the insight which to you, in your peculiar circumstance, will hold the conviction of living truth. Such a blueprint would require just the finite, relational sort of questioning in terms of a *separation* of your means and ends, a *separation* of you and your object, in which Satan most delights. The moment comes unsought. You don't find it; but rather it finds you, and at the point where you are most intellectually prepared, and most emotionally open to receive it. Not the frequency, but the unique compulsion, of such experience is important. White is not more white for being large. One glimpse of the Eternal holds all eternity.

Then is the Christian life a rational paradox? Of course it is. It must be lived in this world, Satan's world, here and now. It must be lived in actual, finite terms, which are hostile, although necessary to an expression of its ideal, eternal character. It must be lived through human institutions, which are often the very opposite of that for which it strives. The Christian life must be lived in an almost constant tension of spirit, subject to all the conditions of human life in general, with its pressures of finitude and ignorance.

But through it all there runs the sacred, golden thread of the immediate, personal experience of God. We have the conviction of an absolute, living truth, which lies beneath and supports our rational, relating mentality. It is this immediate acquaintance with the Divine, the assurance that God's breath is man's life, which gives reality to the religious vision. It is this reality, revealed to generation after generation of men across the years, which answers the Devil's wisdom, answers his ironic, secular, rational question, "Does Job fear God for naught?" by saying, "Yes!"

FOR TIME OUT

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THERE is not sufficient time for any honest and industrious minister to perform all the tasks that relate to his particular position. He can devote every hour of every day (those for meals and sleep excepted), seven days a week, and still not exhaust the possibilities that lie directly within the scope of his church interest. He must therefore, for his own sake, for the sake of his family, and for the good of the church which he serves, take some time off.

One September I decided to keep a record of the hours which I worked. In fact, I set a figure of forty-four hours per week as being fair to all concerned. I said to myself that I would devote that many hours to perform the duties of my profession and what could not be done in that time should be carried over to the following week or left undone altogether. The record showed that I averaged over fifty hours a week from September through December. This did not include many hours of various types of reading. Some year, perhaps this one, I am going to take time out and bring the average down to where it belongs. Such a program involves naturally a continual rethinking of one's work to discover weekly or daily what things are most important. It is conceivable that one working forty-four hours a week can accomplish more than another working fifty-four, if the former is majoring on more relevant items. It is possible and probable that every minister does many insignificant things. Some of these can be curtailed or eliminated by a frequent evaluation of one's aim and an analysis comparable to what industrialists call "time-work study."

The intention of this paper is not to discuss that aspect of things but to consider what I do in time out. It is understood that my interests may be the opposite of those of another minister. Still, a purpose will have been served if each reader is led to rethink his own hours off.

Collecting

It was in 1932 that I became interested in collecting. About the time of the bank holiday I laid aside twenty silver dollars and left them for some time in a lock box. One day I looked them over for dates and discovered almost as many dates as there were coins. This led to a desire to find a silver dollar for each year, and this was my very casual objective for about ten years. Then I learned about mint marks, and my whole plan (insofar as it was a plan) was changed. I desired a coin to correspond

to each one issued by the respective mints. There are three mints in the United States now—one in Philadelphia, one in Denver, one in San Francisco. There have been four others. The New Orleans mint was closed in 1909. There were mints in Carson City, Nevada, 1870-1893; Charlotte, North Carolina, 1838-1861; and Dahlonega, Georgia, 1838-1861. The Philadelphia mint during our entire history had never placed a letter on a coin of any description until it marked with a "P" the five-cent piece which contained silver, first issued in 1943. The other mints have always indicated their coins with appropriate letters. In America the coin that does not have a mint designation was made in Philadelphia.

Soon I became sufficiently interested to read about coins, primarily the American silver dollar. I discovered that since 1794 there have been issued 193 coins with different dates and mint marks. They vary greatly in value, depending on scarcity and condition. The most valuable is the 1804 dollar which is worth probably $5,000. One was sold at auction several years ago for $4,250. Various theories have been advanced for the disappearance of the 19,500 that were made. The most interesting is that a large consignment of them went down on a ship off the Atlantic coast. As a rule the scarcity is genuine as in the case above or the 1903 New Orleans dollar, of which about 4,500,000 were minted. Under the Pitman Act of April, 1918, 270,232,722 silver dollars were melted—259,121,554 for export to India, 11,111,168 for domestic subsidy. Apparently most of the 1903 "O" along with many other dates practically disappeared in this way.

Occasionally the scarcity is artificial. Until six or eight years ago the 1926 silver dollar made in Philadelphia was priced by coin dealers at $10. This was in spite of the fact that in that year 1,939,000 were made. What had happened was that the mint had released only a few for circulation—all the rest were still stored on Spring Garden Street. Then suddenly thousands of them were sent out through the Federal Reserve Bank, and a sign in a window at Reids on South Eighteenth Street (one of the most reputable coin dealers in the city) read this way—"1926 silver dollars, formerly listed at $10, now $1.25."

Actually the silver dollar is the least desirable coin from a collector's standpoint, and a rare dollar is worth proportionately less than a rare cent, nickel, or small silver coin. The size and weight of a dollar in addition to the extra money involved make for fewer collectors. Were I to start over again, which I shall not do, I would collect either five-cent pieces or commemorative half dollars, the latter being particularly in demand and almost always worth more than their face value.

With three exceptions all the silver dollars in my collection have come directly out of circulation. When I have a check cashed I may ask the teller for part of it in silver dollars. Only occasionally will he have any.

If he does, I take them and check them against my list. If a coin is better than one I already have, I discard the less perfect specimen. During the war years, 1941-1945, most of the silver dollars minted before 1921 disappeared in the East. Some had become too worn for continued use, but most of them had been laid away by people for keepsakes or for that rainy day. This happens in periods of prosperity. I discovered that Tony, from whom we bought chickens, had more than a thousand which, at the time, he was saving as an educational fund for his daughter. I was never able to have a look at them. In such a group there were likely to be two or three that would fit well into my assortment.

For long periods in our history no silver dollars were issued. For example, since 1900, a period of forty-nine years, you will find coins bearing the dates of only fifteen, the last one being 1935. No dollars were issued either from 1805 to 1839, except a few pattern dollars (not more than 1,600 altogether). A pattern dollar is what the name implies. The reason for this long period of time without dollar coinage is to be found in the thinking of Thomas Jefferson. The Spanish dollar then in general circulation in the States contained slightly more silver than its American equivalent. Hence people bought up Spanish coins and had them minted into American money at considerable profit. The practice had numerous bad results which threatened the still new and unstable currency of the United States.

During the 1870's and early 80's there was minted what was known as a trade dollar (1873-1885). This coin was intended for circulation in the Orient to compete with the Mexican peso. It contained more silver than the Mexican coin and gave America certain advantages in the rapidly developing commerce with China and Japan.

The most common type dollar in current circulation is the "Peace" dollar designed by Anthony de Francisci and first issued in 1921. This has largely replaced the Morgan head dollar which had been the classic design since 1878. The following year eighty-three million were made, more than fifty million by the Philadelphia mint alone. These 1922 silver dollars will be in circulation a long time and probably not for a hundred years will they be worth more than their face value.

I derive considerable enjoyment from spending a silver dollar. Not infrequently sales people remark, "That is the first one of those I have ever seen." Usually that coin goes out of circulation as the person puts it aside as a personal keepsake. One summer at the seashore, on the day after our arrival there, I hailed a milk wagon and placed an order for regular delivery. I was about to give my name when the driver said, "I know that. It is Hargroves. You are the man that had the silver dollars last year."

Still, obviously, collecting has its limitations whether the objects as-

sembled be coins, stamps, cigar bands, match covers, or such. I, therefore, turn to a second interest for my time off.

Coöperating

Six miles outside of Portsmouth, Virginia, there is a two-hundred-twenty-acre farm still listed as owned by my grandmother, though no member of the family has lived on it for nearly half a century. As long as I can remember, my mother and uncle have derived an occasional income from the sale of timber cut from the pine thickets on the place. In recent years the lumbermen have been careless in the cutting, and few seed pines were left. Some of these acres are now growing up in gum and scrub oak. I often said to myself that someday I would like to do a little reforesting.

Then in 1943 I attended a postwar peace conference at Temple University. By chance I was seated at luncheon next to a professional forester. Our conversation led to a discussion of trees in general, and pines in particular. As a result of that contact I purchased a year later from the Virginia Conservation Commission six thousand loblolly seedlings and had them shipped in March to the farm.

The accidental seems to be an important factor in each of the interests that I regard as my hobbies. Perhaps that is as it should be. It is to be doubted that one can with determination say, "Now I will get myself a hobby," and then be satisfied with his choice. Van Wyck Brooks in *The World of Washington Irving* tells of John Bartram who, with his son, was responsible for the first botanical garden in this country, which soon became known all over Europe.

> Weary one day at the plough, he had stopped to rest in the shade of a tree when his eye fell on a daisy. Plucking it mechanically, he began to study this flower, observing its various parts, and he said to himself, what a shame it was that, in tilling the earth for years, he had destroyed so many plants and blossoms of whose structure and uses he knew nothing. Back at the plough, at supper, in bed, he was possessed with this thought, and, hiring a man to plough for him, he made his way into the city and sought out a bookseller, whom he consulted. He returned to his farm with a Latin grammar and learned enough to read Linnæus, and then he began to botanize all over the farm. He became acquainted with every plant in the region round . . . and, before many years had passed, he knew every tree and plant in the Eastern country.[1]

In something of that fashion I began to botanize over those Virginia acres. Arriving the day after the seedlings, I went to work with the help of the tenant who rented the farm and three colored boys. Not one of us knew how the job should be done. Most of my information consisted of the fact that if trees are set six feet apart in a row and the rows themselves are six feet apart, then one thousand trees will plant an acre. We learned as we went along and developed a satisfactory technique. We found that

[1] Reprinted from *The World of Washington Irving* by Van Wyck Brooks, p. 20, by permission of E. P. Dutton & Co., Inc., copyright 1944 by Van Wyck Brooks.

a small oak pole, six to eight feet long, sharpened to a point was the best instrument for making holes in the sandy soil of Tidewater Virginia. One person would make the hole, another would set the tree, fill in the soil, and pack it. On the fourth day one thirteen-year-old boy and I completed the job. By that time we found that two of us could set 250 trees an hour and actually we did plant about nine hundred in four hours. There are few activities that will loosen or stiffen one's back like planting trees.

In all the undertaking one small detail was overlooked or rather not known. It was the fact that if the root of a pine seedling is exposed to air and sunshine for even three or four minutes the plant dies. Had those days been less bright with sunshine, or less cool with strong March winds, and had there not been a long period of drought following, and had I known of this peculiar characteristic of pines, some three thousand might not have died. There are many discouragements that go with labor in the good earth.

In January of this year I went out to see my pines. They vary in height now from ten to fifteen feet, and there appear to be at least two thousand of them. These are centred within a three-acre area since those that survived in the other sections were later plowed under. If, in two or three years more, I can turn these trees into pulp wood, I shall have spent four profitable days. Moreover they were pleasant days. I remember especially the noon hour when the boys and an old colored man, who had come to watch, talked philosophy with the preacher. I enjoyed riding the mule bareback from the field to the barn. If the food with the farmer's family was unduly greasy, I could pick and choose. I suppose I have always had an interest in pines and I find relaxation in coöperating with nature in the growing of them.

Creating

This brings me to my third interest. Collecting offers little in the way of lasting pleasure, and one can plant trees only occasionally.

Some four or five years ago I read an article entitled "Anybody Can Paint." "Previous experience," it said, "is not necessary, neither is drawing technique. Buy the paints, an assortment of brushes, a few canvas boards, perhaps an easel. Then find the red barn in the green pasture by the still brook and paint." It sounded very well. I had never had a lesson in sketching. I knew nothing about colors. I could not draw (and still cannot) a cat, a dog, or any other recognizable animal. Yet the article said all this was unnecessary. So, shortly before vacation I went into an art store and made my purchases. A friend of mine in the meantime had given me a list of about ten colors or shades that I should need. The salesperson helped with the brushes and the rest of the equipment. The total cost was $15.

Having spent my money I began to have qualms of conscience. What

if I had gotten it unexpectedly as a result of a service rendered! Further, I saw that my new hobby would consume much time. Perhaps it would be better to spend an hour a day reading Greek or studying theology, or even refinishing a piece of furniture in which I also have an interest.

Moreover I never had any ambitions in the realm of painting; other ambitions, yes; but not in that field. Like a certain general I would have been proud to have written Gray's "Elegy." Vaguely I had thought I might some day write a book. Having inherited some of my father's inventive turn of mind, I occasionally hoped I might devise a gadget that would make life easier, especially for myself. Confidentially, my real ambition has always been to be a major league baseball player. That hope dies slowly. I can still see myself as a pinch hitter on Connie Mack's team making the hit that wins the game in the ninth inning. Golf has taken many hours on fairway, rough, and green. But never had I wanted to paint. A course in art appreciation in college gave me a knowledge of most of the great pictures from Cimabue and Giotto down to the present. Still there was no spark of interest on my part in relating a brush and a canvas. Then the article said, "Anybody can paint, go out and do it."

For my first effort I selected a scene at the seashore. There was sky, ocean, sand, and a small cabaña in the foreground. I was amazed. That little picture still hangs on the wall of my daughter's room, and I have never been able to duplicate that sky, which I accidentally achieved as I tried with a rag to wipe off some excess paint.

Several days later I tried again. This time too it was sky, sea, sand, and the summer cottage of a neighbor. I was very exact and precise—every line just so. There was no shade, there were no shadows. In retrospect, it was terrible. Still the neighbor saw it—wanted me to do one for him. After all it was his house there in the picture. There was no time. Vacation was almost over. Then would I sell him that one? Of course I would, but I had no heart to set a price. My wife and I agreed that ten dollars might be all right, since he could easily afford it. He felt that was not enough and insisted on my taking fifteen dollars. If you recall, that was just the price of the paints. I have not sold a picture since, nor have I tried. My conscience hurts somewhat now when I see my neighbor in the summertime. By almost any standard I am sure his picture is very bad.

Two things I fairly quickly discovered: first, that painting is a fascinating pastime; and second, that if one is to do anything with it, lessons are necessary. The following winter I joined a class, one period a week for fifteen weeks—in other words, fifteen lessons. These were helpful, at the same time giving proof, if any were needed, of my limited knowledge of drawing technique and color harmonies. The teacher said to me once, "Learn to draw; you cannot paint unless you can draw." This was a

distinct contradiction of the thesis that had inspired me in the beginning. One day when trying to sketch an old lady from life I complained that I was unable to get a certain likeness. "Forget it," he said, "she isn't going to buy your portrait."

Actually becoming an artist or even producing a picture that anyone outside of my family admires is of secondary importance. A purpose is served in the doing.

Three results have come to me from this hobby.

I have developed new powers of observation. Perhaps better, I have seen things I never saw before—beautiful cloud formations, gorgeous sky colors and combinations. I am alert to scenes that make fine composition, houses of good architectural design, and well situated, bridges, trees, boats, shadows. One evening, calling my brother's attention to the particularly colorful sunset, I noted some of its unusual features. He replied, "There have always been beautiful sunsets; you have just begun to see them."

A second result has to do with relationships. A barn that the farmer has painted completely white, except for the trim, must not appear white in a picture. When the sunshine strikes it, the color must have strong evidences of orange and yellow. The shaded side will be blue. The intensity of the brighter side determines the quality of the other. Leaves of trees in direct sunlight will be yellow or even white—in deep shadow, almost black. And yet we usually think of leaves in spring and summer as green. There is no time here to develop the idea that life itself is primarily a matter of three relationships, that of an individual to things and ideas—to people—to God. They are intimately bound together like the trees and the grass, like the bridge and the sides of the river.

A third result is the most important one. Nothing that I have ever done has been as completely relaxing. I, who am so time-conscious, can forget time and things and noises entirely. One day, out near a highway, trying to sketch a landscape, I suddenly realized I had not heard a car or a truck passing for an hour. And yet in that period more than a hundred had rushed by at varying speeds. So completely can I become lost in the business at hand that for the time being I have no concern for the numerous details of my occupation. The mixing of the paints, the opportunity for self-expression, the seeking for effects, the achievement of creating—these contribute to an absorbing industry.

And so for you who deal with great things, the affairs of the city, the pleasures and anxieties of the people, the problems and opportunities of the church, take a little time out for refreshment of body, of mind, of spirit. As a means to this end let me recommend three procedures: collecting, coöperating, creating. These three and the greatest of these is creating. Go out, therefore, and paint.

RELIGIOUS LIBERTY AND RELIGIOUS LIBERALISM

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THESE remarks* are based on two presuppositions. The first is that the greatest (though not the only) threat to the religious liberty of Christians and Jews comes from the aggressive missionary activity of communism. The second is that if we are wise enough and liberal enough, we shall not only succeed in preserving our religious liberty but may even enlarge it in the confidence gained through our struggle with totalitarianism.

How can liberals concretely show the wisdom necessary for carrying out this formidable task?

One way is to show their faith in democracy by sending their children to public rather than parochial schools. We may sympathize with those Catholics, Protestants, and Jews who believe that parochial education contributes most to the growth of their own religious group. But we should remind them that they pay a heavy price for this privilege. They pay the price of weakening the influence of that common democratic education in the elementary and intermediate schools which in the long run does most to keep the spirit of religious liberty alive.

But liberals must be realistic, the more so as they are constantly taunted by extremists of the right and left with the epithet "confused." (One might make out a strong case for the thesis that fascists and communists are much more confused than liberals and that their confusion is generally ignored because their other faults are so much more serious.) Liberals, therefore, must reluctantly give up the idea of persuading denominational conservatives to abandon their program of parochial education. What liberals can and should do is to try to persuade these conservatives to make their parochial schools real instruments of democratic education and to compete with secular educators in teaching children to respect other faiths, races, and nations.

Even a "confused liberal" realizes that this is not an easy program for secular, let alone parochial, educators to carry out. But easy or not, it is an assignment that all democratic educators must accept if they are to meet the challenge of communism on anything like equal terms.

Another way in which liberals can serve the cause of religious liberty is to fight for the liberties of rival religious groups as vigorously as they fight for their own. We hardly need to comment on the tragic folly of those Christians whose reaction to Hitler's persecution of the Jews was to

* This paper is the slightly revised form of an address made at the Institute of Religious and Social Studies in Chicago on December 13, 1949. It is published with the consent of the director of the Institute, Dr. Louis Finkelstein.

shrug their shoulders and say, "After all, there must have been some provocation." We should also be concerned over the indifference of many Protestant leaders to the communist persecution of Catholic clerics in eastern and central Europe. We should not hesitate to criticize the complacent attitude of many members of the Catholic hierarchy in this country toward governmental interference with the Protestant churches in Spain, Italy, and South America. One does not have to fall back on Æsop's *Fables*, as certain United Nations debaters have done, to see that the moral of the situation is that united, we religious liberals stand, but divided, we fall easy victims to totalitarianism.

A third way in which liberals can further the cause of religious liberty is to rid themselves and help rid others of certain superstitions about organized religious bodies. We must help Christians to become mature enough to understand that there never was and never can be an "international Jewish conspiracy," for the simple reason that Jews as a whole, in spite of their marked ethnic solidarity, are among the most stubborn individualists in the world. Protestants and Jews must be made to understand that the Roman Catholic Church, in spite of its supranational character and its well-disciplined hierarchy and certain undeniable antidemocratic tendencies, nevertheless has too many national blocs, too many powerful orders, and too many diverse philosophies to make it possible for all Catholics to accept only one kind of social and economic program in concrete form. Catholics must be made to understand that the drive for ecumenical union among various Protestant denominations can only help to bring about greater brotherliness in the world at large and consequently greater security for Catholics. In many respects group behavior resembles individual behavior. The small isolated group may become paranoid and aggressive. The large, well-integrated, and secure group is more likely to understand the different approach of rival groups and to welcome competition, provided that the competition is not for political power but for spiritual enlightenment.

There is a corollary to this proposition about the need for championing the rights of rival religious groups, which is that we must recognize that the individuals in any group have more importance than the official doctrines and practices of the group to which they belong. A church, like a single person, may gain a large part of the world but lose its own soul. This is less likely to happen to the religion of an individual.

One of the great saints of the last few centuries, Teresa of Avila, is reported to have been wakened from deep sleep one bitter winter night by a peasant seeking aid for his ailing wife. Teresa had to follow the peasant over treacherous mountain paths, trusting to the sure-footedness of the ass which she rode behind her guide. Unfortunately the ass stumbled and threw her into an icy stream. She was understandably resentful and when she heard a divine voice saying, "Murmur not, Teresa. This is the way I

treat my friends," she could not help replying tartly, "Small wonder, Lord, that thou hast so few." There are too few real friends of God but these few are found in every church. Instead of self-righteously criticizing the shortcomings of other religious groups, we ought to be grateful that there are some friends of God among them. The communion of saints is undenominational. For every scheming cardinal in the Catholic church, for every narrow-minded bishop in the Protestant church, for every sleek rabbi in the synagogue, there are thousands of Catholic and Protestant and Jewish clerics and laymen quietly and unpretentiously doing God's work in the world.

A fourth way in which liberals can serve the cause of religious liberty is to remember humbly that God is not a Catholic or a Protestant or a Jew. While we are fighting atheistic communism, let us remember that we are fighting for our right to worship God in our own imperfect way and resist the temptation to believe that we have a monopoly of God's favor or to forget that even atheists are creatures of God. God existed long before communism became the state religion of Russia, and He will continue to exist long after communism has disappeared, even after Judaism and Christianity have disappeared. In fact it would be both irreligious and unscientific not to realize that God will continue to exist long after the human race has disappeared from this planet.

If we cannot learn any religious truths from communism, we can certainly learn them from the religions of India, China, and the Moslem world. For this reason we ought to be careful not to claim that salvation in this world or the next is to be found only in Judaism or Christianity. If we must be honestly critical of what we consider the shortcomings of nonbiblical religions, we should do so in the spirit of the Hasidic rabbi of Apt, who prayed, "Lord, I know that I am not worthy to enter heaven because of my sins. But thou knowest, Lord, that I do not get along with evildoers. Therefore, Lord, take the evildoers out of hell and place me there alone."

It will be a long time before all men worship God in the same language, with the same ritual and the same religious forms. But now is the time for those who are concerned with preserving their diverse religious traditions to show that they are deserving of religious liberty by taking seriously the Jewish and Christian teaching that all men are brothers. To take this seriously means to recognize that every attempt by any religious or social group to establish a monopoly of its beliefs and practices is to deny the brotherhood of man.

Now more than at any time we should realize the full import of the saying attributed to Jesus, which is characteristic of his genuine Jewishness, "My mother and my brethren are those who hear the word of God and do it."

Where Ignorance Is Bliss, 'Tis Folly

EXAGGERATED and unqualified statements have their place and value. They are vivid and simple, uncluttered with restrictions and reservations, and at times are very illuminating. As by a sudden flash of lightning the darkness seems dissipated and objects stand out in bold relief. They can also be very dangerous when they are taken from their setting as enthusiastic elatives and treated as absolute and unlimited superlatives. They are, of course, very conspicuous in all parts of the Bible, especially in the sayings of Jesus. That again and again, to alter the figure, they are like a sharp sword, cutting deep and clean, is not for a moment to be questioned. It is equally true that, like a sharp sword, they should not be brandished carelessly. Few, however, will deny that time and again they have been.

Occasionally attempts at safeguards have been made. One common method is to refer casually and jauntily to "oriental hyperbole." That has the advantage of seeming to suggest that the one who thus classifies a saying is an expert in things Near Eastern and hence presumably has the mind of the Master. The unfortunate aspect of this method of solution is that the appeal to oriental hyperbole is generally limited to those imperatives which the particular interpreter dislikes or at least is loath to apply to himself. Thus, "He that hath two coats, let him impart to him that hath none" is generally regarded as oriental hyperbole or as a demand limited to the Palestinian multitudes, for most "Bible-believing Christians" have at least two suits—not to mention dresses—and would be scandalized to think themselves derelict in not giving the second away.

Another method of solution is to explain the difficult word by appeals to pseudoscholarship. The saying regarding the camel and the needle's eye is a case in point. Here two solutions have been provided. The Greek word for *camel*, we have been told, can also mean *cable* or *rope*. If true it would be interesting; but, as every husband who has attempted to thread a needle with ordinary button-sewing cotton knows, is not particularly helpful. But if that solution is unacceptable, appeals can be made to the information which perennially bobs up in those quaintly designated "Sunday-school helps" about a narrow lane or corner in Jerusalem picturesquely called the "Needle's Eye," through which a donkey, not to mention a camel, could scarcely pass.

More frequently, however, the original elative remains as an absolute, and often is a real menace. Thus at the conclusion of the parable of the lost sheep stands the word: "I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons who need no repentance." That this word can have and often has had a most unfortunate consequence few thoughtful men can deny. This is not to deny the naturalness and propriety of joy at the evidence of

reform, delight at the regaining of that which has been lost; the sinister menace lies in the easy contrast "more than over . . . who need no repentance." To many folk that statement, if intended to be understood as a sober and balanced judgment, is vicious and of a quality to put a premium on wrong-doing. And through the years it has reaped a heavy crop. Too many ministers have been content to gain converted sinners for their church rolls. After all, the ninety and nine who had sense and decency enough not to stray away should have some claim to attention and affection. It is about time for some one to rally to the defense of the elder brother in the even more famous parable. The way that he has been held up to contempt and obloquy through the years would appear somewhat disproportionate to his guilt.

And then there is that elative by Paul: "For I determined not to know anything among you, save Jesus Christ, and him crucified." Few more potentially dangerous words have ever been penned. They stand as the seeming support for blustering ignorance and contempt for knowledge and education. Again and again they have been cited as proof that learning and study are not only useless but actually alien to the really devoted Christian. Colleges and theological seminaries should be eschewed by the true man of God; book learning and piety can never be mixed. All a minister needs to know is "The Book."

That Paul intended to encourage any such ignorance is most unlikely; if he did, it is to be deplored, not applauded. Rather he is apparently stressing the tremendous importance of his theme, and in so doing employs a form of speech which when taken literally must be most misleading. Actually it is not improbable that through the years we have erred in translating the particular verb here employed "know." That that is the ordinary meaning is obvious; but in Greek, as in English, *know* has several shades of meaning. It is not without interest to observe that Paul uses the same verb in another passage where "know" is a singularly unfortunate and misleading rendering: "But we beseech you, brethren, to *know* them that labor among you" (I Thess. 5:12). Few will question that it is not *knowledge* about or *awareness* of their leaders but *respect* for them that he is urging, and that the injunction should be understood: "But we urge you to respect those who labor among you and are your leaders in the Lord." So in I Cor. 2:1, it is far from unlikely that a more faithful rendering of his word would be: "It was not my intent to make central, put on a pedestal, put in the place of commanding importance, anything other than Jesus Christ and his sacrificial death." And that in turn would be but the natural, if somewhat exaggerated, expression of the tremendous import of the message of which he was the awe-struck herald.

It has sometimes been said that properly to understand poetry—certainly to translate it—one must himself be a poet. Is it too much to suggest that a not dissimilar quality or feeling is frequently a requisite for the proper interpretation of the lightning flashes characteristic of elative speech?

From Off the Campus and On

With this number Crozer Quarterly completes its twenty-seventh year. During these years it has never attempted to be either a house organ or a trade journal; nor has it sought to limit its field of interest to any one group, such as technical theologians, parish ministers, or that more nebulous aggregation pleasantly and wistfully referred to as "interested laymen." Rather, like our earliest Christian brethren, we have considered all the world our field. It has been our attempt to make our bill of fare varied enough that every reader will find something in each number to interest him. And the word *interest* is deliberately chosen. Dryness and dullness are not prerequisites to scholarship. The most technical material can be presented in a way to attract, not to repel. We have not always succeeded in this ambition, but it still remains our ideal—and our policy. No attempt to regiment our authors or reviewers is ever made. They are free to reach their own conclusions with the perfect confidence that while spelling, use of capital letters, and punctuation may be edited, ideas will not be. From the number of articles in our files and the ever-increasing stream of books submitted by publishers for review it would seem that this policy is definitely approved. And our price is still distinctly below that of most journals of our size and scope.

Professor Pfeiffer is a scholar of rare distinction. Since 1922 he has been on the faculty of divinity at Harvard, where he is now chairman of the department of Semitic languages and curator of the Semitic Museum. He is also a professor on the theological faculty of Boston University. In addition to three degrees from Harvard (A.M., Ph.D., and S.T.M.) he holds S.T.D.'s from both the École de Théologie and the University of Geneva and an LL.D. from Bennett College. Last year he received the Lebanese Order of Merit (first class). He is president of the Society of Biblical Literature and vice president of the American Oriental Society. His *Introduction to the Old Testament*—to mention but one of his writings—has won wide and deserved recognition as the standard volume in its field. One article and two book reviews in the same issue by so distinguished a scholar is enough to delight any editor.

Dr. Ross will be remembered by our readers as the author of the unusual volume, *Addressed to all Christians,* which received an enthusiastic review by Professor Ferm in these pages in this year's April number. A graduate of Butler, Garrett, Northwestern, and Yale, he taught at both Southern Methodist and Iowa Wesleyan before he went to the University of Southern California, where he is professor of world religions and head of the department of religion.

Dr. Parvis is a research associate on the divinity faculty at Chicago. He holds degrees from Mt. Union, Colgate-Rochester, and Chicago. He is the efficient and indefatigable executive secretary of the American committee which is at work on the apparatus which his present essay discusses.

Dr. Gordon is professor of Assyriology and Egyptology at Dropsie College. He is the author of many books and articles, the best known of which is probably *The Living Past.* For four years he excavated, explored, and served as epigrapher in Iraq, Palestine, Transjordan, and Egypt. He is at present at work upon a history of the Near East in Old Testament times.

Dr. Diller will be remembered for his essay, "Revelation and Mythology" (January, 1948). It is a pleasure to welcome him back with another incisive paper. With the orthodox triad of degrees from Williams, Columbia, and Harvard, he has been at Mills College since 1937. His impressive title there is "Mark Hopkins Professor of Mental and Moral Philosophy and Director of Graduate Studies"—which means, by way of interpretation, that he teaches the history of religions.

Dr. Hargroves, by birth and inclination, a Virginian, has been minister of the Second Baptist Church of Germantown since 1932. Among his extracurricular activities he has been moderator of the Philadelphia Baptist Association, president of the Philadelphia Council of Churches, and a member of the General Council of the American (*née* Northern) Baptist Convention. More about him will be discovered in his essay.

Dr. Marcus is professor of hellenistic culture at the University of Chicago, associate editor of the *Journal of Biblical Literature,* and a member of several other editorial boards. His scholarly publications have been many, including several volumes in the Loeb Classical Library (Philo and Josephus). Our readers will remember his forthright essay, "Traditional and Personal Religion" (April, 1947).

We know that when we thank our thirty-three reviewers (of forty-three books) we are expressing the appreciation of our readers too. Dr. Aubrey is professor of religious thought at the University of Pennsylvania. Mr. Ayres is technical assistant to the executive vice president of the Gulf Research & Development Co. Dr. Beck is head of the department of Bible and religion at Syracuse. Dr. Bixler is president of Colby. Dr. Bond is head of the department of religion at Bucknell. Dr. Braude is rabbi of Temple Beth El (Providence, R. I.) and a member of the faculty at Brown. Dr. Burtt is professor of philosophy at Cornell. Rabbi Cohon is professor of Jewish philosophy at Hebrew Union College. Dr. Davis is professor of theology at Crozer. Dr. Ducasse is professor of philosophy at Brown. Mr. Ellis is a member of the department of religion at the University of Richmond. Dr. Enslin is professor of New Testament at Crozer. Mr. Theodore Enslin is a writer in the fields of poetry and music. Dr. Foote is a retired Unitarian minister and theological professor. Mr. Gehr is minister of the Universalist Church of the Restoration, Philadelphia. Dr. Hamilton is professor of the history and philosophy of religion and Christian Missions at Oberlin. Dr. Hershey is minister of the Lutheran Church of the Holy Communion, Philadelphia. Dr. Hough is dean *emeritus* of Drew. Dr. Ivey is minister of the Second Baptist Church, Richmond, Va. Mr. Keighton is professor of preaching and worship at Crozer. Mr. Knapp is minister of the First Baptist Church, Lewisburg, Pa. Dr. Matthews is professor *emeritus* of Old Testament at Crozer. Dr. Mays is president of Morehouse. Dr. McCasland is professor of religion at the University of Virginia. Dr. Moehlman is professor *emeritus* of church history at Colgate-Rochester. Dr. Muelder is dean of the Boston University School of Theology. Dr. Pritchard is professor of Old Testament at Crozer. Mr. Scholefield is minister of the First Unitarian Church, Philadelphia. Dr. Skoglund is a foreign secretary of the American Baptist Foreign Mission Society. Dr. Smith is a retired Baptist minister and sometime interim administrator at Crozer. Dr. Wright is professor *emeritus* of philosophy at Dartmouth. Drs. Marcus and Pfeiffer have already been introduced.

BOOK REVIEWS

God's Grace and Man's Hope, by Daniel Day Williams, New York, Harper, ©1949, pp. 215, $2.75.

The Rauschenbusch lectures for 1947 state and defend two convictions about the hope that a good society is possible on earth. The first of these convictions is "that there is solid ground in human experience for believing that the better world can be made." The second is "that any enduring hope must be based not upon man alone, but upon the fact that God is present in human history, and is there creatively and redemptively at work." Thus the doctrines of man and society and of God and history are intimately interrelated. As in Walter Rauschenbusch these convictions are both present, so Dr. Williams also places his thought within the tradition of the Christian social gospel. This tradition, having been radically challenged by Barthian and various forms of neoörthodoxy and irrationalism, is once again demonstrating its creative power as theology and as ethics.

In the title of the book the new emphasis is well expressed, not new in the sense of adding anything to the gospel, for the gospel is full of grace and hope, but new by contrast with the emphasis in such titles as "Man in Revolt," "Moral Man and Immoral Society," and "Man's Disorder and God's Design." In content the contrast is even sharper than the titles suggest, for the good news of the forgiving grace and the power of God's love in history and society is given a profounder emphasis than most contemporary Continental thought and its American reflections admit. Moreover, since the doctrine of God and the doctrine of man are always converse and polar conceptions within theology, the emphasis on God's grace and man's hope provides a new constructive whole for the development of a relevant Christian ethic.

How shall we think of man's destiny? The author places his theses in relation to liberalism and neoörthodoxy. Both he accepts as possible Christian views. Liberal theology sees God working in human history for a progressive achievement of a good life for mankind, the culmination of which will be the establishment of a universal brotherhood of justice and love. It is not a theology of sunny optimism, for man works with hope because God works against the "inertia of nature, the stupidity of men, selfishness, cruelty, the wrong entrenched in institutions." There is no idea that progress is automatic or that it can be achieved without God. On the other hand, real prophetic power resides in union of the sacred and the secular under God's love and justice. In opposition to liberalism the movement broadly termed neoörthodoxy seeks to recover the central theme of the Reformation: "justification by faith in the redemption wrought by God in Jesus Christ, as the foundation of the Christian gospel and of the Church." Important as this perspective is, Williams, nevertheless, holds as his negative thesis "that all the chief neo-orthodox thinkers (Barth, Brunner, and Niebuhr included) neglect a fundamental Christian insight into the meaning of life within the grace of God." The positive side of the thesis is that contemporary Protestant Christians "are not forced to make a simple choice between liberalism and neo-orthodoxy." Both have neglected the fact of redemption and have "no place for God's *redemptive* work in human history."

There are presuppositions in liberal theology which stand in the way of an adequate doctrine of redemption according to the author. They have to do with obscurities regarding the nature of sin: 1. sin is sometimes ascribed to inheritance of animal instincts; 2. sometimes the blame is shifted to social institutions which corrupt human

nature; 3. sometimes the view is taken that man in his own freedom can do what is necessary to throw off the evil forces which corrupt him. A view of sin based on any or all of these tendencies is obviously not satisfactory. Williams does not emphasize sufficiently that liberals like Rauschenbusch, Fosdick, and all the theologians of the personalistic school have criticized the superficial quality of such positions also.

Neoörthodoxy has recovered "a profound analysis of the reality of sin and the need of redemption." But it fails to make clear "how redemption actually makes any difference in this life in this world." Hence the weakness of Niebuhr's view that we are redeemed from sin in principle, but not assuredly in fact. The three reasons why no convincing assertion of real growth in grace appears in this school of thought are: 1. its doctrine of original sin leads to a distorted version of man's natural life; 2. its metaphysics of time and process denies connected development in Christian experience; 3. it provides no sufficient doctrine of the Christian life because it stresses only what man cannot become.

How then shall we interpret the gospel hope of redemption? An adequate interpretation begins with the idea of God, an idea requiring a metaphysics of process. Knowledge of God, all knowledge without exception, "is derived from a critical interpretation of what is given in human experience." The God of process acts in dynamic relation to his creatures "not merely as one actor among many, but as the universal creative power which sustains all things, and without which they neither could be nor act." Following Hartshorne, he holds that God is both transcendent and immanent. God is independent of his creation; yet he enters into the constitution of all things. Man's goodness, for example, is a response to his and is dependent upon it, but God's goodness is not to be identified with our will and our ideals. Immanence means "entering into the determination of," not "identification with." This God is present to us, in love he has given his creatures freedom, and he can be known "through our direct experience of him." Therefore the search of the mystics for a vision of God is a valid search. But although the search is valid, it is not a segregated quest. Our knowledge of ourselves, our fellows, the corporal world and God is in each instance attained only in conjunction with all three of the others. Here Williams accepts John Baillie. The doctrines of the social relations of being and of grace are grounded in this metaphysics and epistemology. Indeed, the word *grace* covers the whole activity of God in human experience.

For Williams God's unity is his goodness; his goodness is his love; and his love is "that creative and redemptive power which works unceasingly in all times and places to bring to fulfilment a universal community of free and loving beings." Viewed in this way, God's love is an ultimate good which cannot be absolutely separated from the imperfect goods for which men strive. This conception is radically different from that held by Niebuhr and Nygren, who hold that God's love and man's love cannot be brought into a single structure. Nygren overstates the *agape* motif so as to obscure its relation to human striving. The consequences are bad both in theological method and in understanding the structure of love. Niebuhr is not guilty of the same wrong emphases as Nygren but he does not provide a proper basis for the relevance of divine love to the human situation. He "leaves *agape* and therefore the foundation of the Christian life fragmented and unintelligible." He fails to recognize and then develop the idea that what we find in God is just our own true good for which we were created. The motives of self-realization are not excluded from the realization of the kingdom of God.

Neoörthodoxy views history as the arena of competitive power which thereby contradicts in essence the order of love. Moreover, all human relations are caught in

impersonal orders which contradict the wholly personal spirit of Christian love. Williams rejects the Niebuhrian conclusion that *all* conflict and coercion and *all* historical assertions of power are of themselves evil. On the contrary, the author argues that some conflict and some impersonal factors in laws, institutions, and ethical principles enter into and support growth of persons. "The most important application of this truth . . . is the conclusion that the search for rational ethical order is not a contradiction of Christian love." Indeed, law provides one of the "conditions of personal freedom when it imposes an element of impersonal principle upon all members of the society." As over against the view of neoörthodoxy which makes redemption primarily sheer forgiveness, the position of Williams stresses redemption also as actual transformation of life. On this issue he stands squarely with liberalism.

What are the implications of the above for a theory of historical progress toward the kingdom of God? All such theories face three difficulties: 1. the perpetual perishing qualities of time; 2. the fact of freedom; and 3. the persistence of evil in all the structures of human history. Writers like Kierkegaard meet these difficulties by a radical existentialism which recognizes ultimate meaning only in the Moment, *i.e.*, to a time which is other than the time of world-historical process. But this solution loses both the values of rational coherence and of relevance. Kierkegaard's ethics is (a) extremely individualistic; (b) divorced from political and social effort; (c) destroys all meaning to moral progress in history; and (d) makes God's share in human experience inconceivable. Williams resolves the problem by the conception of process and experience through which God works and by recognizing that man lives on the boundary line between the actual and the potential good. Progress and judgment are parts of a coherent whole. The kingdom of God is judgment on man's works but it is also manifested in them.

Since neoörthodoxy puts the love of God outside of history, the correct view must show how Christian ethics illuminates the concrete practical demands which God makes. This is accomplished through the doctrine of vocation. Here the author rejects in part both the liberalism of Calhoun and the neoörthodoxy of Brunner. Calhoun does not sufficiently wrestle with the problem of choice between evils. Brunner too simply identifies the irrational circumstances of life with the inscrutable purpose of God. He also fails to unite the creation with the love of God. By viewing work and God's activity partly under the aspect of creation and partly under the aspect of redemption, Williams hopes to see the vocation of love as both tragic work and joyous work. There is relativity in the duties of life, but the "one absolute demand is that we serve the growth of community."

The future has risks, but these can be met with Christian hope and faith because "we have seen salvation accomplished in the midst of evil." There are three aspects of Christian hope for a good society. The first has to do with "a reverent grateful love for the good earth"; the second is "the never-ending struggle for the Good Society"; and the last is "faith in the Kingdom of God." Somewhat arbitrarily five general principles are laid down as conditions under which the good society can grow: (a) "The resources of the good earth and of human intelligence must provide for every responsible member of society the minimal basis for decent health, housing, education, and recreation." (b) "Political institutions must be found which unite stable order with the maximum opportunity for free interchange of goods, ideas, and experiences among men." (c) "The political order must protect the voluntary associations of men, and the free propagation of their faith about ultimate matters." (d) "The resources of both the political order and the voluntary groups in society must be used to bring healing and mercy to broken lives." (e) "Every man shall be able to

participate with power in the making of the decisions which affect his life; and every group shall be able to participate with power in the decisions which affect its interests as a group." This problem of power constitutes one of the very greatest problems confronting Christian theory and practice today.

The final assurance which man has of the possibility of love is the experience of growth in grace. Williams does not insist on the achievement of perfection; nevertheless, the beginning and maturing of the life of love is a fact. "It is possible for human beings, in response to the power and goodness of God, to begin to will His Kingdom above all other things and to grow toward a more mature expression of that will." Through a synthesis of intuition and critical reflection men can in their new life experience: (a) a new interpretation of the meaning of life, (b) a new devotion in the service of God, and (c) a new participation in the working of God. There are pitfalls like self-deception and attachment. But men can so trust God that even the fate of conscious personality is entrusted in death to his keeping.

The author has in this volume stated the outlines of a significant new emphasis in contemporary theology. Man's hope is found in God's grace. This outline needs filling in and development of basic concepts in order to be conclusive. Williams points repeatedly to a philosophy of process as the metaphysical basis of his theology. The authorities whom he cites are by no means of one metaphysical mind. Moreover, the language of his value judgments posits a personal theism inclusive of nature, man, and society which goes beyond "process." Thus Williams' "liberalism" needs a more explicit exploration of the relationship of process and personality on all metaphysical levels.

In the field of social ethics Williams also opens up a fruitful enquiry on the nature, types, and functions of various forms of conflict. He is right in pointing out that "Christian ethics ought to make most careful discriminations as to types of conflict and of harmony, and set forth the conditions under which both conflict and harmony may serve and those under which they may block the growth of mutuality." The advance here over Niebuhr is commendable. Lacking, however, are the criteria for carrying out this project. Until these are established the strictures against all pacifism ought, on the author's own grounds, be suspended. It might be that Christian pacifism would be essentially confirmed by such a procedure.

Finally, Williams needs to develop more fully and systematically his psychology and anthropology. In its present form the book's strength lies in its negative criticisms of neoörthodoxy and liberalism and its suggestions of the direction of the solutions. The positive, nonpolemical, and constructive exposition of Christian experience which is required in theological demonstration is still in its elementary stages. We await Dr. Williams' further contributions.

WALTER G. MUELDER

Geschichte der neuern evangelischen Theologie, by Emanuel Hirsch, Gütersloh, Bertelsmann, *Lieferungen* 1-4, 1949-1950, pp. xiv, 320, DM 3.50 per Lieferung.

This work by a well-known German historian of doctrine is appearing in sections (*Lieferungen*) of eighty pages each, and will be published over a period of four years. In view of the length of the publishing period the editor has asked me to review it serially. This initial review covers most of Volume I.

The general plan of the work, which is projected in five or six volumes, is to cover the history of Christian thought from the middle of the seventeenth century to the second third of the nineteenth, concluding with Kierkegaard. The development of theology is treated here in its relations with the general movements of thought, and

seventeenth century was not prepared. This remained for the historical-critical studies to work out, and here the problem of inspiration came to the fore.

This question of the relation between natural religion and the Christian revelation is the theme of the third book. Here Hirsch reviews the history of biblical criticism in the late seventeenth and early eighteenth century. After brief references to Cappel, Simon, Witter, and Bayle, he traces the contributions of Grotius and Cocceius. Grotius served, by his careful philological studies and by his theory of biblical inspiration, to release theology from the habit of reading into Scripture an authoritative theological system, and to pave the way for a conception of the inwardness of religious experience, and thus to weaken the hold of dogmatic theology. Cocceius, though he sought to extract a theological system from the Bible, attacked the orthodox Protestant conception of the unity of the Old and New Testament faith on which Calvinism had built its theocratic views, and stressed the uniqueness of the "covenant of grace" in contradistinction from the Old Testament covenant of works in such a way as to emphasize the historical character of the biblical revelation and to open the Bible to historical-critical investigation.

This weakening of biblicism and the growth of the historical view of religious faith made possible the emergence of a philosophy of religion which sought to establish its truths without recourse to the Christian revelation. Even before Cocceius Herbert of Cherbury had advanced the idea of a religion natural to all men, and before Herbert the Italian Puccio had declared that Christ is revealed in all men as men. The clue to religious life was found in morality, and ritual and theology were belittled as by-products of priestcraft. A chapter of twenty-two pages is then devoted to the rational religion of John Locke, and a further chapter on Deism brings the fourth section to a close.

There is nothing particularly new in the material assembled in the work so far, but the author's organization of it should make this a valuable textbook. The thesis which guides the interpretation is stated clearly on p. 244: "Es ist ein Gesetz der Geschichte, dass alles, was in einer Umbruchszeit an Neuem auftritt, auch wenn es den den Umbruch herbeiführenden Kräften eigentlich fremd ist, dennoch auf diese Kräfte anziehend wirkt, sich mit ihnen verbündet und so selber ein Faktor des Umbruchs wird." This thesis the author sustains convincingly. It is regrettable that, owing to the growing blindness of the author, footnotes have been reduced; but the works treated are cited with place and date of publication in the text.

EDWIN E. AUBREY

The First Book of Maccabees, edited by Solomon Zeitlin (with an English translation by Sidney Tedesche), New York, Harper (for Dropsie College), ©1950, pp. xvi, 291, $4.

With this volume the Dropsie College of Philadelphia inaugurates the *Jewish Apocryphal Series* which, under the editorship of Solomon Zeitlin, will include in text and translation the Apocrypha and Pseudepigrapha of the Old Testament. This very ambitious undertaking, judging from its first volume, is destined to achieve eminent success. While President A. A. Neuman of Dropsie College rightly stresses the "poetic justice" of reclaiming these Jewish writings preserved by the Christian church "for Jewish literature through the coöperative enterprise of Jewish scholarship" (p. vii), biblical students of all creeds will use these excellent texts with great profit, for the list of collaborators includes the leading Jewish biblical scholars in the United States.

The present volume contains the Greek text of I Maccabees (as edited by A.

Rahlfs), its English translation by Dr. Tedesche, and a long introduction and concise commentary by Professor Zeitlin. The translation has admirable qualities: it is accurate without being literal, dignified without being archaic, lucidly vernacular without any trace of slang. Its quality may be appreciated by comparison with the other American translation of I Maccabees, that of E. J. Goodspeed (1938). A few samples, chosen from many, may suffice (T=Tedesche; G=Goodspeed): "stood aloof from the sacred Law" (T), "disowned the holy agreement" (G, 1:15); "an exceedingly forceful group of Israel" (T), "war-like Israelites" (G, 2:42); "Many were killed" (T), "And many fell wounded" (G, 3:11); "This great rout befell the army because they did not obey Judah" (T), "And there was a great rout among the people, because they had not listened to Judas" (G, 5:61); "Deserving and beloved was I in my authority" (T), "For I was gracious and beloved in my exercise of power" (G, 6:11); "we will demand satisfaction for them" (T), "we will do them justice" (G, 8:32); "in command of the irregular troops" (T), "a leader of the multitude" (G, 9:35); "For these he constructed cranes to set up large columns around them" (T), "And he made devices for these, setting up great columns" (G, 13:29). It will be noted that while Goodspeed reproduces the Greek very accurately and closely, Tedesche not only renders it more freely, but frequently translates idiomatically the Hebrew expression reproduced in the Greek version: "At that time" (T), "In those days" (G, 1:11), and the like. Moreover, the Hebrew poems in 1:25-28; 2:7; 3:1-9; 14:6-15, translated as prose in the Greek and in Goodspeed (who however has recognized verse elsewhere in the book), are printed as poetry by Tedesche. At times the version is based on a Hebrew text which the Greek translator allegedly misread or misunderstood (1:29; 3:5, 15; 4:19; 6:37; 10:34, 72; etc.).

In the introduction and in the appendices Professor Zeitlin summarizes the history of the Eastern Mediterranean lands from 332 to 168 B.C.; sketches the contents of I Maccabees; discusses the authorship, date, original language, and historical value of the book; defends the authenticity of most of the official documents it contains; explains the meaning the title of the book as given by Origen (*sphar beth sarachai el*, "The Book of the House of the Princes of God," is his emendation of the corrupt *sarbeth sabanaiel*) and of *Maccabee* ([Judah] "the hammer-headed," from the shape of his head); deals with chronology, Hanukkah, echoes of the book in later literature, and its text and versions. The vast erudition, critical sharpness, competence, and originality of Dr. Zeitlin, which are well known, are manifest here. Moreover he writes well and coins quotable aphorisms *currente calamo:* "Commercial transactions often transcend national differences" (p. 5); "Polytheism . . . has always been tolerant of other religions" (p. 11); "Forgeries . . . unwittingly betray themselves" (p. 30); "Successful revolutions are often due to wrong tactics and over-confidence of those in power" (p. 157).

Among Zeitlin's original conclusions we may mention the following. The original Hebrew text of I Maccabees used by Josephus, lacking 2:50-68 (pp. 33, 55, 87) and chs. 14–16, was written in the time of John Hyrcanus (136-104 B.C.) but was reëdited with the addition of these passages in A.D. 70-80 (pp. 27-33). The rededication of the temple occurred before (as in II Maccabees), not after (as in I Maccabees) the death of Antiochus Epiphanes (p. 27). In contrast with II Macc. 4:7, 23, Zeitlin says that Simon, Jason, and Menelaus were sons of Joseph, and Onias III was their cousin (p. 13; *cf.* p. 6).

While these opinions of Zeitlin may be right, although at variance with those generally held, in some instances apparently minor errors have been committed and

bonus dormitat Homerus. A reviewer hesitates to criticize a scholar of Zeitlin's stature lest he himself be the blunderer, but a few suggestions may be useful not only for later editions of the book, but also for forthcoming volumes in the series. In pointing out some microscopic blemishes this reviewer is aware of his own far greater shortcomings and should have heeded the advice of Horace: *qui ne tuberibus propriis offendat amicum postulat, ignoscet verrucis illius* (whoever expect his friend not to be annoyed by his own warts will condone the other's pimples).

Onias built his temple at Leontopolis (Josephus, *Antiquities* 13, 3, 1; *Wars* 7, 10, 2-4 and 10), not at Heliopolis (p. 15). Is I Maccabees really "the only extant source" for Maccabæan Jewish history (p. 36), or is II Maccabees occasionally valuable? Has Hanukkah really no connection with the winter solstice (pp. 51 f.)? Did the epitomizer of Jason of Cyrene in II Maccabees add the letters at the beginning (p. 54)—*before* his own preface? Were the Hasidim the forerunners of the Essenes (p. 85), and not of the Pharisees?

A few omissions have been noted: Josephus, *Antiquities* 11, 8, 4 f. (pp. 325-329) should have been cited in addition to *Yoma* 69a for the legendary visit of Alexander to Jerusalem (p. 2). Judg. 9:40 (LXX) should have been cited as the source of the Greek expression "many fell wounded" in 1:18; 3:11; 8:10; 9:17, 40; 16:8. The inclusion of an official dossier in I Macc. 8 (and elsewhere) must have been inspired by the Book of Ezra (the earliest known instance), rather than by Greek writings (pp. 38 f.).

The bibliography (pp. 66, 269-271) is useful, but under each subdivision the publications are arranged neither alphabetically nor chronologically—is their order deliberately capricious; and if so, why? The most conspicuous omissions are: E. J. Goodspeed's translation of the Apocrypha (Chicago, 1938); H. A. Fischel, *The First Book of Maccabees* (New York, 1948); P. Riessler, *Altjüdisches Schrifttum* (1928); H. Wace (editor) "The Apocrypha," in *Speaker's Commentary* (London, 1888); L. E. T. André, *Les apocryphes* (Florence, 1903); E. Bickerman, *Der Gott der Makkabäer* (Berlin, 1937) and *The Maccabees* (New York, 1947). [Note: the order here attempts to emulate Zeitlin's whimsical disorder.]

In the name of all who will use later volumes in the series I appeal to Zeitlin to abolish the grievously vexing *"op. cit."* unless the title of the publication occurs within the ten preceding lines. My youthful offenses in this regard trouble me on sleepless nigths. For instance, I found "Unger, *op. cit.*" in note 80, p. 260. Groping backwards for the title, I finally found Unger on p. 258, note 67, but alas! it was still *op. cit.* Resuming the search, I reached another *op. cit.* in note 56, p. 256; but I was getting warm, and finally ran the title to earth in the thickets of note 35 on p. 253. I eventually discovered that this last reference (and two of the three other) was given in the index, on p. 290. But "Scaliger, *op. cit.*" on p. 258, n. 65 was not listed in the index. Boldly accepting the challenge, I did not give up the search until the title was discovered six pages back (p. 252, n. 30).

Very few misprints have been noticed: Alexander's victory at Issus is dated both in 332 (p. 2) and in 333 (p. 68); 3:71 should be 3:11 (p. 34); C. (for E.) Kautzsch (pp. 66, 289); Lére (for L'ère), *Palästine* (for *Palästina*), and *Geographie* (for *Géographie*) are on p. 271. A few abbreviations should be explained. What is meant by the M and P "Latin versions" (p. 54)? Some readers may not know that "PW" stands for Pauly-Wissowa's *Realenzyklopädie* (p. 254, n. 46). "V" stands both for the Greek *Codex Venetus* and for the Latin Vulgate (pp. 64 f., etc.). What does "Tal. Tan." (pp. 254, n. 54; 256, n. 61) stand for? Some readers may not know that "AM" (p. 257) does not mean the forenoon, but *anno mundi* or *æra mundi*

(era of creation, 3760 B.C., still used by the Jews), and that "AUC" (p. 255) means *ab urbe condita* (from the foundation of the city [Rome], in 753 B.C.).

This collection of trifles *per se* shows this reviewer's high regard for this admirable volume and his high expectations for the rest of the series, which promises to be one of the greatest contributions to biblical studies in the twentieth century.

ROBERT H. PFEIFFER

Church and State in the United States, by Anson Phelps Stokes, New York, Harper, ©1950, 3 vols., pp. lxix, 936, 799, 1042, $25.

A *magnum opus* which has everything: grand typography, excellent paper, good introduction and preface, careful analysis and synthesis, pertinent illustrations, extensive notes, a critical and classified bibliography, a table of dates beginning with Moses and ending with 1949, appendices, addenda, written in irenic style, with perspective and balance and with "CURCH" (*sic*) conspicuous by its presence on page xxiv in a printing job approaching perfection.

The plan consists of two books with nine parts and thirty huge chapters. The first book extends from Vol. I, p. 5 to Vol. II, p. 249 with 1,185 pages and 3,500 notes. The second book covers Vol. II, p. 255 to Vol. III, p. 1,042 with 1,586 pages and 3,332 notes. Preliminary materials give a total of more than 2,800 pages. The cut was made at the end of the civil war. This was unfortunate because Book I is thus made to overlap the second volume by 249 pages, creating some confusion and making Vol. II "slim" as compared with Vols. I and III. A more logical and historical division of the contents might have been: The Colonial Period; The Nineteenth Century; and The Twentieth Century—1900 is a far more important year than 1866, for since then the "myths" of the twentieth century have wrought such havoc the world over that the twentieth century may not be tied in with 1865.

The illustrations, over 115 of them, were rather aptly chosen. It was historically, culturally, and psychologically defendable (although a *nihil obstat* could never have been obtained) to include several of Thomas Nast's celebrated anti-Catholic cartoons of the 1870's. They will be studied and remembered by many readers who may skim over the text, especially "The Promised Land" as seen from the dome of St. Peter's Rome" (II, no. 29); "The Pope Orders Removal of American Protestant Worship from Rome" (II, no. 30), resulting in the recall of the American ambassador to the Vatican; the cartoon on the Bible in the Public Schools (II, no. 32); "Sectarian Bitterness over the Public School Fund" (II, no. 33). This one cartoon should have discouraged Mr. O'Neill from advancing his thesis. The reproduction of Abraham Lincoln's "wonderful letter" to the Methodists, a tribute so well deserved (II, no. 19) was a wise choice. The illustration depicting the use of a trailer to provide religious education off the campus (III, no. 23) and that of a nun in ordinary dress, complying with the directive of the recent North Dakota law against the wearing of a religious garb in a public school classroom are also impressive. Apparently the most important interfaith and intercultural activities continuously going on the country over in hundreds of colleges, universities, and seminaries were missed. How much the list of illustrations would have gained by, for example, the beautiful scene pictured in the recent Cornell University folder as a "typical non-sectarian service in Sage Chapel, Ithaca"!

One of the most valuable sections in this study is Vol. III, pp. 769-836, "Critical and Classified Selected Bibliography," easily the best analysis of worthwhile books in this area in years. The comment on J. M. O'Neill's *Religion and Education under the Constitution* contains this: "The author loses weight by his intolerant

attitude toward the Supreme Court justices and others who disagree with his interpretation of the First Amendment. A favorite phrase is to refer to their views as 'semantic and historical nonsense.'" Yet one seeks in vain for Father Zwierlein's three-volume work on Bishop McQuaid without which the American Roman Catholic educational development cannot be comprehended. Indeed, few American educational specialists are at all familiar with Zwierlein's emphatic remarks on behind the scenes occurrences. Where is Hilaire Belloc's *The Contrast* or W. F. Dunbar's studies on education in Michigan or the epoch-making two-volume work of A. D. White on *The Warfare between Theology and Science* which so powerfully influenced the fashioning of the contemporary American scientific mind? Donald Shearer's significant *Pontificia Americana* is also among the missing.

The section on "The Courts and Judicial Review" (Vol. I, pp. 565-599) is a good antidote to O'Neill's parallel section and concludes with "the authorized judicial procedure of the Federal Government and the special agencies it has set up to protect various freedoms, including that of religion, are all based on powers which spring from the Constitution and its Amendments."

The much neglected problem of how the churches and synagogues adjusted their ways to conform to the new American constitution is well treated in Vol. I, chaps. X-XIII. No longer need the American religious groups plead ignorance or extenuating circumstances about what then occurred. These chapters should be prescribed reading for every divinity school student.

In the debate concerning which Protestant groups have the priority and did most for religious liberty in the seventeenth and eighteenth centuries, this much seems settled. John Locke never said that the Baptists were "the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty." Instead he wrote "absolute liberty, just and true liberty, equal and impartial liberty *is the thing we stand most in need of,*" See his "To the Reader" in the first letter on toleration and an article in the *Journal of Religion,* XVIII, 2 (April, 1938), pp. 174-182, on how the mischievous error arose. American Baptists ought not to continue to perpetuate this false claim.

Chap. XXIV, "The Status of Religion in General and of Christianity in Particular," is about as good an analysis of whether the United States is a Christian nation as has recently been printed. To the possible implications of a sentence in Vol. III, p. 579, "That the English Common Law, *which recognizes Christianity* as the basis of American law, though naturally adapted to meet the conditions of American democracy," dissent must be registered, if this means that Christianity is of the common law of England. Here Jefferson's vigorous denials of this proposition have been written not only into American law but also into English law as well. Jefferson held that Magna Charta "terminated the period of the common law, or *lex non scripta,* and commenced that of the statute law, or *lex scripta,*" that the common law was in existence in England two centuries prior to Christianity's arrival, and that "Christianity neither is, nor ever was a part of the common law" of England. Jefferson's contention has now been twice sustained by the highest court in England, and this study should have made much of what amounts to American and English judicial unanimity in this vexed matter (see Halsbury, *Laws of England,* Vol. II, p. 413(b), 416(t), 424 f.). That the founding fathers, particularly Madison and Jefferson, thought in terms of complete and absolute separation of church and state for both the nation and the separate states can no longer be successfully challenged.

The point in dispute over Sunday legislation is that in the United States, Sunday laws can be enforced only as they derive from civil law considerations. Any law,

based on first day "Christian Sabbath" considerations, would be in error. The "Christian Sabbath," that is, Sunday in a religious sense, originated after the publication of Nicholas Bownde's book in A.D. 1595. Not only have the American courts drawn the line sharply between the precepts of Christianity and the civil law, but Canon Stokes demonstrates the point at issue in a quotation from Lord Mansfield, ". . . there never was a single instance from the Saxon times down to our own, in which a man was ever punished for erroneous opinions concerning rites or modes of worship, *but upon some positive law* precisely put!" (Vol. I, p. 842). This concedes Jefferson's point.

The treatise of Dr. Stokes places every student of church-state relations in the United States under a heavy debt of gratitude to him.

CONRAD HENRY MOEHLMAN

Forgotten Religions (Including Some Living Primitive Religions), edited by Vergilius Ferm, New York, Philosophical Library, ©1950, pp. xv, 392, $7.50.

Professor Ferm has not only seen a real need for a book long overdue, but he has produced with the help of seventeen other scholars a volume which will serve as a ready handbook of reference. Admittedly the purpose of the undertaking is not merely to describe objectively these obscure cults, but to emphasize the values in them which have long been lost. The editor expresses the "hope that this book may serve to overcome the patronizing mode of traditional historians and apologists who, when they look back and across to strange cultures, dismiss these ancient religions with the scornful remark that they are 'heathen' and 'pagan' and would see in them only a black contrast to the whiteness of a modern and lofty civilization. . . ."

Since there are twenty-one essays in the book, comments on each would seriously transgress the usual allotment of space for a review. The reviewer's remarks will be confined to the treatment of those religions which have been his own field of interest. The opening chapter in the symposium—after a brief introduction by the editor—is concerned with "The Dawn of Religions" and written by Phyllis Ackerman. It would have been more fortunate had she presented the various theories with regard to the meaning of the materials which we possess from the earliest periods of human culture rather than expound, as she has actually done, her own "vitalistic and astrocalendrical theory." The undergirding of her theory suffers most at the point of her interpretation of the highly complex material from cuneiform sources, a field in which she is obviously not at home. Such a projection of hypotheses does not serve the purpose of the volume, intended as it is for the general reader and not primarily for those who would be qualified to judge the theory of the author as to the origin of religion.

In the following essay Samuel A. B. Mercer has avoided the unilinear treatment of the first contributor and given a good general survey of Egyptian religion within the modest compass of seventeen pages. He has given but one footnote. Samuel N. Kramer has written enthusiastically about Sumerian religion. Beneath his interestingly written pages there is apparent a systematic outline to this broad discipline, to which Kramer himself has been one of the pioneers.

The chapter on Assyro-Babylonian religion has been written by Dr. A. Leo Oppenheim. Here the outline of what is now known of this highly complex religious system is briefly and logically sketched. Oppenheim has succeeded in establishing a happy balance between the literary and the archæological evidence for our knowledge of Assyro-Babylonian religion through its long development.

H. G. Güterbock's contribution on Hittite religion is unique in that it is—as far

as I know—the first authoritative treatment of the subject in English. In this case the generous listing of sources and discussions in the footnotes is particularly valuable. Professor T. H. Gaster's article on the religion of the Canaanites is a valuable synthesis of old and newer material. He has written with great sympathy for his subject and succeeded, I think, in proving that "Canaanite religion is assuredly one of the many mansions in the Father's house."

When one has been invited to such a rich feast he should, perhaps, refrain from criticizing how it is served. Yet this reviewer feels that the work of the distinguished scholars who have contributed to a volume of such worthy purpose deserves better treatment at the hands of editor and printer than it has received. There certainly should have been standards for the spelling of proper names, for the form of citation of references, for transliterations of foreign characters, which were rigidly applied to the individual parts of the symposium. It is disconcerting to find the well-known Egyptian god spelled on p. 16 as "Osyris" and to reappear on p. 29 as "Osiris." On p. 106 the journal *Orientalia* is indicated by means of italics, but later (p. 141) the same journal is printed in roman capitals. Abbreviations are given without any hint to the nontechnical reader as to what they refer. A Hebrew word, *shelem,* is cited on p. 133 in roman type, while two lines below a Hebrew word is given in italics. On p. 69 the well-known place name is given as "Carkhemish" and not even listed in the index; on p. 95 the same city is meant when it is spelled "Carchemish." A little more care in the editing of this valuable material would have served to give the volume a unity which it unhappily lacks. In a similar vein a complaint must be registered with regard to the failure of the printer to purchase the correct type for indicating long vowels and other diacritics. The quality of the printing is poor for a book which is priced as high as this one is. Yet the quality of the material submitted by such an outstanding group of scholars is quite sufficient to render these criticisms of minor importance.

JAMES B. PRITCHARD

The Reformation of the Churches, by James H. Leuba, Boston, Beacon, 1950, pp. xiii, 219, $2.75.

At the time of his death in 1946, Dr. James H. Leuba had completed the manuscript of a book which was published in 1950 under the direction of Clarence Leuba, a son of the author, and E. Burdette Bockus, minister of the Unitarian church in Indianapolis. The author claimed that there is in progress a reformation in the Protestant churches more significant than the Reformation under Martin Luther.

Dr. Leuba recognized the validity of the purpose of the historic churches in their attempts to realize the highest values of life. The principal method of the churches, however, is far too primitive. Noncivilized men supposed that their salvation rested upon the worship and propitiation of supernatural beings. This ancient belief the historic churches have persisted in following as their major method of achieving the high goal of life's values. Such a belief is now proved to be a delusion with no foundation. Its falseness must be clearly recognized before men can achieve their worthy goals of the religious life. It is being recognized in everincreasing volume, contended Dr. Leuba, and this recognition together with the changes in ritual, organization, and program constitutes the reformation of the churches which is the message of this book. The Christian God is dead, or never existed. Nietzsche had Zarathustra announce the death of God robustly. Leuba does not proclaim the nonexistence of God robustly; indeed one detects a kind of nostalgia for some great value forever lost. But the result is just as devastating. There is no God for man to serve, or

praise, or worship, to appeal to, or with whom to coöperate. In the place of God and man's worship of God, Leuba put men, the "better" men, and their scientific method. He was an apostle of scientific humanism and had definitely turned his back upon Christian theism. But he still believed in the ethics of the Christian religion and he was sure that men using their best intelligence, coöperating with each other, and using the scientific method, could work out their own salvation—the only salvation available to them.

One of the evidences that God, that is, the personal God of Christianity, does not exist was to Dr. Leuba a growing disbelief found in representative samplings of American people. These included college students and men of affairs, bankers, lawyers, business people, and writers. These groups were circularized in 1914 and again (though not the same individuals) in 1933. Results were then compared and conclusions drawn. Dr. Leuba's statistical charts show that all the groups studied (students, scientists, and men of affairs) include a sizable percentage of those who do not believe in a supernatural god and that these percentages were higher in 1933 than they were in 1914. The scientists appear in an interesting order of disbelief, the physicists believing more readily, followed by the biologists, then the sociologists, and, finally, by the psychologists who have great difficulty in believing. Furthermore, the "greater" scientists doubt more than do the "lesser" scientists. The plain logic of these data is, claimed Dr. Leuba, that the churches ought to give up their belief in God because there is a large and growing group of doubters. God does not exist or, if he does, he does not matter. The bankers, lawyers, and businessmen doubt less than the students and scientists, but, by and large, the logic is the same.

Many readers of this book will remember Dr. Leuba's data and arguments when they were published in earlier books. The marked limitations of the questionnaire as an instrument for discovering the beliefs of people are obvious. Especially is this true when the questions are so framed that the desired answer is almost necessary. Dr. Leuba himself had to recognize this fault in his instrument and attempted to correct it when presenting it to the bankers, lawyers, businessmen, and writers. The results were quite different. Doubt was much less apparent. But even if it is granted that the method of investigation was sound, why were no ministers, Bible scholars, theologians, and missionaries included in this study about belief in God? Are these people less intelligent or more dishonest or less "objective"? And, further, it might well be asked whether disbelief in God by even fifty per cent of the scientists is any proof that God does not exist or that the Protestant churches should become humanistic societies. It could be that even these scientists might be wrong, especially when they have no scientific techniques by which to discover Reality, according to one of their great ones, Dr. A. S. Eddington.

But Dr. Leuba was not content with questionnaire data upon which to establish his position. He became philosopher and historian. As such, of course, his findings must be judged by the criteria of philosophy and history. When this is done, the limitations of his method became obvious. The historic facts of the religious development of our race and the psychological facts of mystical experience must be faced by the historian and philosopher, however disagreeable they may be to the humanist. The author's handling of the problem of evil represents the inadequacy of his treatment. He does not seem to be aware of the steady growth of liberal theism and goes to a professor of history as an authority in New Testament exegesis. He seems not to have had a real grasp upon the terrible problem of evil or upon the liberal theistic attempts to solve it. The reviewer is not aware that scientific humanism has found any solution to the problem of evil or to its more distinctive problem of good.

The third section of Dr. Leuba's book is concerned with the formulation of rituals and directions for humanistic churches. Here, presumably, the reformation has taken place and Christian churches are changed into humanistic societies. Two world wars and the threat of a third are clearly traceable to scientific humanistic societies. Dr. Leuba could not see how terribly lost even educated man can become without fellowship with God about whom Jesus spoke, "My Father has always been at work, is now at work, and I work with him." The reviewer cannot help but conclude that Dr. Leuba's book was published a generation too late. It might have reflected the heyday of humanism of the twenties and thirties. It does not reflect the widespread hunger for fellowship with the more-than-human Spirit of the Universe which Christians persist in calling God, the Father of our Lord, Christ.

CHARLES M. BOND

Parables of Crisis, by Edward McNeill Poteat, New York, Harper, ©1950, pp. 255, $2.75

Affirming that "man is the lengthened shadow of a tension" (p. 13) and that tension is creative, Dr. Poteat selects most of the parables of Jesus found in Luke 12–21, labels them "Parables of Crisis" which convey both judgment and redemption, and discusses them in a manner which may be described as sparkling sermon-essays. He attempts to correlate the critical mood of Jesus' last days with the tenseness of our present days by means of the parable which is "like a lance with a short shank and a heavy head . . . easy to carry and handy to cast" (p. 23). After a brief introductory chapter there follow sixteen chapters some of which bear conventional titles while others display intriguing titles like "Small Barn, Big Fool," "The Man Who Came to Dinner," "Three Prodigals," "The Snob," "The Egomaniac."

These chapters contain some striking religious insights, some independent novel interpretations of parables, some frank indictments of segregation, Marxism, pagan capitalism, and impending war, some searching moral questions, and some helpful suggestions for living in this restless uncertain time. There are innumerable scintillating statements: "Cynicism is close kin to sensualism." "We may say to the Marxists that what God says is still important." "The world needs desperately the experience of friendship on a universal scale." "Faith in forgiveness languishes in our tense time." "Jesus could not serve two masters. What reason do we have for thinking we can?" "To pity one's fellow opens the heart, to pity oneself closes it." Some religious leaders have "piety without pity," modern Dives tries to escape the "intolerable torment of satiation," the rich fool is "suffocating in surfeit."

In fact the literary virtuosity of the author leads him into alliterative "antics" (*cf.* Fowler, *The King's English,* pp. 35 f.) such as "outant the ant," "big barn gentry," "taut with tensions," "breakdown and heart break," "spurious splendor," "devil or degenerate," "radicate or eradicate," "duty-bound and duty-plus."

If a decision is required about the intended readers of this book, "What I shall choose I know not. I am in a strait betwixt two." If the common man is the reader, he will often be stimulated but also stymied by the diction. Undertaking to read this volume with "hubristic pride" and "frusticulous" hope or with "crepitant" "sensorium" and with "ovine" "cozenors" he may "bant" or use a "besom" as he listens to the "kerygma" of the "eschaton" or pursues the "purlieus" of the "sæculum." He may at last decide this "minuscule" "dolce far niente" is "infra dig" and finally consider it "post obitum."

If the biblical scholar is the reader, he will wonder why there is little or no evidence of the study of commentaries on Luke like Creed, Easton, Luce, or Plummer

and no references to books on parables like Dodd or B. T. D. Smith, not to mention others. "The task of the interpreter of the parables is to find out, if he can, the setting of a parable in the situation contemplated by the Gospels and hence the application which would suggest itself to one who stood in that situation" (Dodd, *Parables of the Kingdom,* p. 26). *Parables of Crisis* largely by-passes this task of the interpreter since its focus is upon experiences of today. There is no recognition of the fact that for thirty years tradition criticism or form criticism has studied the influence of the experiences and preaching of the early Christians upon the gospel materials so that there may be modifications between Jesus' original sayings and the final written form of the gospels. Generally speaking, Dr. Poteat interprets the parables in the ancient method which Colwell (*Study of the Bible,* chap. 4) calls "modernizing" because it finds the basic meanings with reference to any "modern" period in which the interpreter is most interested. A more careful historical study would have saved the reader from misinformation. Rome's taxes were not 60%. The total taxload, Roman and Jewish in Palestine, is estimated as not above 40% (p. 30). Lazarus does not mean "leper" but is an abbreviation of Eleazar (Helped of God) (p. 169). A leper would not have been tolerated at a rich man's door. Bad blood existed not between Samaria and Galilee of the Gentiles but between Samaria and Judæa (p. 191). A steward may be a pig watcher in English but he had no such relevance among Jews where he was a manager or superintendent (p. 153). Since Greek is occasionally used in this book, "God forbid" can scarcely provide basis for a comment about God's purposes when the Greek phrase (*μὴ γένοιτο,* Luke 20:16) has no mention of God and may be taken to say "by no means" (p. 237). Nor can the pronoun "you" be taken as important or with force (pp. 59, 61) when it does not appear apart from the verb ending in the Greek (*ἐκκόψεις*) which probably represents the same verb formation in the Aramaic. There can be little chronological certainty about the last forty days of Jesus' life (pp. 14-15) which are reduced to a fortnight later in the book (p. 235). Work is not a divine gift but a divine curse (p. 107, Gen. 3:17). Jewry was no barren tree spiritually when it could survive not only the conquest by Titus but the rebellion under Bar Cochba, sixty years later.

But more serious questions arise about interpretations of the parables. It may be agreed that an illustrative story cannot be forced into any single set pattern of meaning and that the gospel writers do introduce at times a certain amount of allegory. But there are fairly general agreements since Jülicher that parables present one main lesson and that they are usually true to life. Our author has wisely warned not to let our imaginations go-on-the-loose (p. 140) but he has disregarded his own caution in numerous instances where explanations are forced or even fantastic.

In Luke 15 the father is called "the third prodigal" on the assumption that he wasted his time, was morally superficial, had a cheap view of forgiveness and a shallow understanding of himself. This is blowing a bubble and missing the solid fact that one of Luke's favorite themes is God's love for the penitent sinner. In view of the two preceding stories the theme of joy over the recovered sheep and coin is climaxed in the father's joy at his son's repentance as compared with the churlish brother's anger. If a human parent might thus rejoice, may not heaven be glad? Orthodox Judaism found one of its chief offenses in Jesus because he taught God's free forgiveness instead of retributive works for the sinner. When all the other parables are printed entire, why are verses 28b-32 omitted (p. 141), since they give the clear evidence of the father's joy?

In the parable of the pounds the nobleman is interpreted as standing for Rome,

and hence Jesus, immediately after Zacchæus repudiates Rome, "directed a parable at those who were already conspiring to destroy him" (p. 230). This viewpoint involves questionable assumptions. There is no evidence that Zacchæus repudiated Rome or that Roman officials planned to destroy Jesus who taught to render dues to Cæsar. Moreover to make the nobleman the centre of the story rather than the reckoning about entrusted wealth is a doubtful emphasis. It is correct to reject the nobleman as representing God but to make the wicked servant the hero of the tale is far-fetched. The difficulties in interpretation are well known but the story appears to have passed through some changes. The servant fails in wise use of money put in his care for trading and suffers rebuke and loss. Originally the servant may refer to the Pharisaic Jew who did not share his God-given treasure or to the scribal teachers or to the Jewish people who preserved their own faith but took no risks for religion for others. Later additional explanations adapted the parable to Christians. Then when Matthew and Luke wrote their somewhat parallel accounts the story had been given meanings about the second coming of Christ.

The waiting servants (Luke 13:35-48) are watchful and faithful or negligent and unfaithful and receive their just deserts. But to set the master in these stories in violent contrast to the rich fool in vss. 16-21 is to change the focal point entirely. To deduce principles "prefigured nineteen centuries ago" for the resolution of tensions between labor and management in industrial America, worthy though the ideas are, still provides the atmosphere of the prestidigitator who can take the rabbit out of the hat because he put it in. This is not to say that Jesus' principles are not available today but simply that one of his stories does not furnish historically all that an allegorizer elicits from it.

The parable of the shrewd steward is notoriously difficult to handle. But there is no proof that sustains the charge that the rich man in the story was "a man without scruples" or of "cynical amoralism" (pp. 153-154). The comments following the parable whether spoken by the rich man or by Jesus remain as puzzling as ever through several pages of this-or-that groping.

These examples of adverse opinion about the interpretation of these parables could be multiplied many times. The root difficulty which creates this adverse opinion lies in the failure to distinguish between the historical reality of Jesus' teachings plus their transmission to written form and the reading of the parables in the light of a theory about tensions today plus an agile discovery of ideas, major and minor, which fit the theory. This criticism intends no discount on the value of these ideas as fitting or evaluating modern life. However, the connection of many of these ideas with the parables presents a prime example for Cadbury's well-known Lowell lectures on "The Peril of Modernizing Jesus."

DWIGHT MARION BECK

The Way to God, by Maxwell Silver, New York, Philosophical Library, ©1950, pp. x, 303, $3.

Dr. Silver, who, though thoroughly trained for the rabbinate, after a few years as a religious leader turned aside to business, has written a very worthwhile volume on the problems of religion. The way to God is the mystic approach. The opening problem is theological, and arises from the naïve insistence of theologians that "in this bloody little world of ours there exists a Beneficent Providence" (p. 1). The literary method adopted is that of question and answer of son and father (pp. 1-44, 203-283) in which the validity of religious faith is considered; and an imaginary philosophic debate (pp. 45-202) between Aristotle, the champion of Hellenic reason,

which reduced Deity to an abstract metaphysical *it* (pp. 64, 65), and Jeremiah, the exponent of Hebrew prophetic mystic insight, as found chiefly in the six great prophets and Job, which proclaimed ethical monotheism centred in a moral personality (p. 161). Aristotle was enlightened and edified, if not converted. Harold, the son, amid the man-made Gehenna of war in the Pacific, was strengthened by "the still small voice" to face his duty, unafraid. The reader, whosoever he may be, will find the discussion stimulating, with food for prolonged reflection and digestion.

The author readily admits that the conflicting world views—Hellenic and Hebrew—are definitely the quite human expressions of the different characteristics of the two peoples concerned (pp. 80, 81). He is also most emphatic in declaring that the prophetic insight always has a peculiarly personal quality (p. 232). All such insights are the results of "a long process of deep brooding and profound thinking and sacrificial living" (p. 38), the "end-product of . . . intellectual-mystical interpretation of the powerful, inner, spiritual-moral forces that moved them to become prophets" (p. 39). These mystic potencies, that are in the depths of man's personality, "can and do furnish *deeper insights* into the ultimate reality of our universe," than can science or reason (p. 109). Hence the "Prophetic Moral Argument lifts itself, by its own boot straps, as it were, to a sort of impregnability" (p. 119), and though God remains the ultimately unknowable (pp. 68-70, 83-85, 178-181), the moral authority upholds these intellectual assumptions by pragmatic values (pp. 206, 207, 275-282). From these conclusions flow a growing sensitivity to human needs and dignity, strength to meet the challenges of daily duty, serenity and confidence in the moral order amid life's most tragic experiences.

To those living within the prophetic tradition this is all but unquestionable evidence of a moral Deity ruling the universe. In this both Jew and Christian rejoice. Yet Aristotles and Harolds still remain to ask questions. Can all our arguments stand the test before an unprejudiced jury? Are those of the prophetic faith happier, more courageous, more devoted to human welfare, more worshipful than those of the priestly, the Islamic, the Buddhistic, the humanistic, the naturalistic, or the idealistic traditions? Are prophetic insights, which in matters of quite secondary import—as rewards and punishments—have been utterly false, more reliable in their conclusions as to ultimate reality? Does not the falsity of the former render precarious any dependence on the latter? Are such insights, which by implication are inscrutable, more trustworthy than the conclusions of reason? Have we adequate evidence that all such insights are other than the results of long and profound reflection on specific problems by normal personalities?

That God is a Moral Personality, the assumption and major contribution of the great prophets, the problem raised on the first page of this volume, is the proposition to which the author has patiently directed his energy. The arguments are well marshaled. All readers will be stimulated, and many will be convinced. But some will ask: When God is the Absolute, and all the modern *baalim* of the idealists, the humanists, the naturalists, and the evolutionists are so ruthlessly thrust into outer darkness (pp. 131-135), how can this Moral Being, so definitely exiled from cosmic processes, be related to "this bloody little world of ours"? This is indeed a leap (p. 124), and after the above concepts have been excluded, is not the chasm between God and the universe impassible?

Further, while the moral nature of man is assured by abundant evidence, the mystic's interpretation is not beyond question (p. 119). Admitting, as the author does, that evil is a social by-product of life (p. 215), by the same token, the moral nature of man is a product of the social processes, which are but part of the cosmic

order. May it not be that some of the despised *baalim* may be pointing toward the light?

Final answers to these problems have been canonized only by the dead and dying, and Job's conclusion, "Once have I spoken, but I will not answer again; yea, twice, but I will proceed no further" (40:4), is a sign, not of personal piety, but of mental lethargy. The prophetic faith, so rich and rewarding in its moral emphases, has no license to anæsthetize the highest functions of human reason. When man in humility and reverence, freed from the serfdom of primitive formulæ, patiently and persistently asks, seeks, knocks, and thinks courageously, doors undreamed of will open; solutions unsuspected to human problems will be found; and pathways, hitherto untrodden, leading to wider horizons, will be found. In theology and ethics, as in the sciences, we are but in the vestibule of knowledge. Dr Silver has made a worthy contribution.

I. G. MATTHEWS

Nicolas Berdyaev: Captive of Freedom, by Matthew Spinka, Philadelphia, Westminster, ©1950, pp. 220, $3.50.

One of the great religious figures of our time was the Russian philosopher about whom this book is written. He died in 1948 at the age of seventy-four, leaving behind him thirty-four books. Gradually these books have been translated into English, but there are still many of them inaccessible to the reader who does not know Russian. It is therefore fortunate that Professor Spinka, one of our leading American authorities on the Russian church, has written this volume on the life and thought of Berdyaev, and that he has included in it extensive passages translated from the Russian works not so far available in English.

The story of Berdyaev's life, which occupies the first half of the volume, is an absorbing story. Here was a man born to the Russian aristocracy and destined for a military career who became a revolutionary before the Revolution of 1905 and suffered for it. Sent into exile on various occasions, he was finally exiled from his homeland by the communists in 1922. How did it happen that an old-time revolutionary was driven out by his former colleagues? That is the story of a man whose profound religious concern for freedom led him to become increasingly hostile to the Marxist group who betrayed the very freedom for which they had once fought. Long before American communists were being disillusioned by developments at the Kremlin, this sensitive religious thinker perceived and attacked the foundations of the new oligarchy in Moscow.

But Berdyaev was no apologist of the Russian church. On the contrary, he was always in hot water for his criticisms of the hierarchy and its unholy alliance with czarist corruption and oppression. He was to the end of his life a fighter for freedom, and this idea is the vital centre of his whole philosophy. Drawing his inspiration from the idealist tradition in philosophy, from the literature of Dostoevski and Tolstoy, and from the writings of radicals like Mikhailovsky and other Marxists, he still worked out his own views of life independently. It is this struggle that stands clearly revealed in Dr. Spinka's book, and that makes it so important a book at the present stage in our thinking.

The author has done us another service. The writings of Berdyaev are notoriously prolix, largely because he wrote not in the ordered style of discursive argument but in aphoristic fashion, circling a problem and sketching its various aspects and implications and then stabbing to the centre with a quick thrust that often escapes the reader who by this time has become weary of the apparent digressions.

Spinka has lifted out of the verbose discussions the central thread of the argument and clarified it for us.

There are times when the author's analysis of the philosophical bases of Berdyaev's thought is confusing. For instance, in dealing with a supposed contrast between his thought and that of Descartes, Spinka speaks of Berdyaev as inverting the Cartesian dictum "I think, therefore I am" to read "I am, therefore I think." But Descartes' "therefore" is a logical deduction and not an existential sequence. One could cite other instances, but they would not invalidate the general interpretation of the place of Berdyaev in western philosophy.

There have been only about half a dozen articles written in English on this great Russian Christian, and this is the first definitive book on him. For this and for its quality, we can be most grateful to Dr. Spinka.

EDWIN E. AUBREY

The Illusion of Immortality, by Corliss Lamont, New York, Philosophical Library, 2nd ed., ©1950, pp. xvii, 316, $3.95.

This is a second edition, revised and in parts rewritten, of the book with the same title published by the author in 1935. The thesis is still that death is the end of the individual; and the reasons offered in support remain essentially the same.

The first chapter notes the great importance vast numbers of people attach to the question of personal immortality. Indeed, many appear to consider God important primarily as guarantor of immortality. In the next chapter, the author first makes clear that what he will be discussing is *personal* immortality, *i.e.*, the idea that one awakens after death as the same person "in very much the same sense as one wakes up here on every new day," with memories and a consciousness of continued identity, and ready to turn to fresh activities in the midst of acquaintances (p. 23).

The fundamental issue, Dr. Lamont holds, lies "in the relationship between body or the physical organism on the one hand and personality or soul on the other" (p. 26): Is the relationship such that after the physical body dies the soul could go on existing, either without a body or with a body of some kind other than physical (p. 30)? Virtually all the believers in immortality, the author shows, have either explicitly or tacitly postulated a body of some kind for the soul after death (pp. 63 f.).

The third chapter, "The Verdict of Science," argues that the personality is a "function" of the body. The evidence it offers is of four main kinds: (a) in the evolutionary process, the minds of living things develop concomitantly with their nervous systems; (b) the parents' germ cells determine the individual's inherent physical characteristics and inherent neutral capacities; (c) during life, the personality changes result from bodily and environmental changes; (d) specific alterations of the brain bring about specific alterations of the mental and emotional life of a man, and *vice versa*. "Thus, all in all, such a close and far-reaching functional relationship has been proven to exist between personality and body that we can hardly conceive of them as other than an inseparable unity" (p. 114).

The question whether such inseparability really follows from the facts adduced could not be adequately discussed without far more space than is available in this review. The chapter, at all events, has the great value of making clear a number of crucial questions, which the believer in "personal immortality" must be able to answer when he is asked to say *just what it is* which he believes survives death, and *just how* the supposedly surviving entity is related during life to the brain and nervous system. The chapter does show that the statements as to this, commonly made by believers in immortality, are exceedingly vague, crude, or naïve; and therefore that if the thesis of survival is to be really meaningful, and perhaps then defensible,

it has to be formulated in a far more precise and critical manner than is ordinarily done. On the other hand, Dr. Lamont's own contentions as to the impossibility of survival seem to this reviewer open at some crucial points to charges of ambiguity, vagueness, special pleading, and inconsistency. The author is at his best in his criticisms of the cruder current beliefs in immortality.

Chapter IV, "The Environment of Heaven," has the same sort of positive value as the preceding one. It makes evident that those who believe in "a future life" have in the great majority of cases but the haziest or most indefensible notions of the kind of life they mean by that phrase; and therefore that some more definite and tenable account of the *post mortem* environment and occupations has to be offered if the phrase, "a future life," is to represent anything believable by persons who do not regard vacuity or inanity as prerequisite to piety, and hence are not to be put off with "pale theories of immortality under large words" (p. 147).

Chapter V, "The Failure of Evidence and Arguments," first considers—and in this reviewer's opinion somewhat too lightly dismisses—the empirical evidence, such as it is, which spiritualism and modern psychical research offer for survival. Dr. Lamont notes that even if that evidence could be regarded as conclusive, the kind of survival it would establish would seem rather unattractive—a fact, this reviewer would remark, totally irrelevant to the question of validity of that evidence; for turning aversions into disproofs is no more legitimate than is the "turning wishes into proofs" which Dr. Lamont justly criticizes farther on in the same chapter, after disposing effectively enough of the so-called ethical arguments for immortality.

In Chapter VI, Dr. Lamont points out that although belief in survival is very widespread, this does not entail that desire for a life after death is equally so; that in fact it is much less general; and that it depends in part on how enjoyable the present life happens to be as compared with the kind of future life believed in. He then considers a variety of specific motivations for belief in a future life. In the final chapter, he mentions many eminent and high-minded men who have disbelieved in personal immortality; and describes the positive values which life on earth can have for persons who share this disbelief.

The book is much the best statement known to the reviewer of the case against immortality, which believers have to rebut if their belief in survival is to be intelligent and responsible. The task of rebuttal, though sizable and not to be accomplished by pious avowals passed off as evidence or as reasons, would not seem impossible. But it needs a better lawyer than any of those Dr. Lamont quotes.

C. J. DUCASSE

Journal in the Night, by Theodor Haecker, translated by Alexander Dru, New York, Pantheon, ©1950, pp. xlvi, *222*, $3.50.

The translator in a lengthy introduction explains who Haecker was and what he did. Born in 1889, Haecker studied at the university in Berlin, and after a few years made his permanent home in Munich, where he was employed during the day in a publishing house. Although he had only his evenings for study and composition, he published several books and monographs dealing with theology, philosophy, and *belles lettres.* In 1920 he became a Roman Catholic, following the example of J. H. Newman whom he admired. His thinking was also much influenced by Kierkegaard, several of whose works he translated into German. In a general sense he can be classified as an existentialist. He opposed the Nazi philosophy, and after Hitler came into power he was forbidden to make public addresses, and his books were regarded with suspicion. Only in this *Journal,* kept carefully hidden in fear of Nazi inspectors liable to burst into his home at any time, could he express his inward thoughts. The

Journal reveals him to have been a devout and patriotic citizen, who sorrowfully realized that his fellow Germans had been misled by the Nazis into an aggressive war fought in disregard of God and religion. His wife dead, one son a war prisoner in England and the other reported missing on the eastern front, his daughter able to visit him only occasionally, his home destroyed by bombing, himself in ill health and failing sight, he died entirely alone on April 9, 1945.

The insertions in the *Journal* are usually short and pungent, reminding one, in form and style, a little of Nietzsche, although wholly different in thought. The following selections, will, it is hoped, give some idea of their general character.

"April 27, 1940. The Germans will not be conquered by the strength of man. They are the strongest and most frightful people on earth. They will be conquered *by God himself*, alas, and probably without noticing it" (p. 45). "A scandalized question: Does God let Hitler do his or His will?" (p. 47). "Insults are thoroughly human because there are things which are human *and* insulting. . . . They are rightly used when language does not otherwise do justice to the thing. . . . The Son of God, made man, used the most terrible insults of his time and people against the Pharisees" (p. 52). ". . . the leadership of Germany to-day is consciously anti-Christian—it hates Christ whom it does not name" (p. 53). "No doubt, Kierkegaard knew perfectly well that it does not lie solely in the power of man's will not to despair, but in the grace of God. That is certainly true, Prayer, then, is always the principal weapon" (p. 55). ". . . Let us see: the ideas of the French Revolution were liberty, equality, fraternity. These ideas were stolen from Christianity, and in some measure falsified and poisoned. But in themselves, they were ideas capable of arousing enthusiasm, and rightly so, understandably, for they are human. But now what are the ideas of national-socialism? Without any doubt, the exact opposite. Inequality in the place of equality. . . . Unfreedom instead of liberty, for the Führer decides *everything*, even in science and art and above all in what comes first in man, in religion and faith. Not fraternity, but enmity, for there is *one* race, which is superior to all others, to whom it certainly cannot show fraternity, and there are even races, like the Jews and the Poles, which compared racially with the 'Arians' are *sub-men*, certainly not brothers. These then are the ideas which we are bringing to the people of the world" (pp. 58 f.). "Vergil the friend of Augustus, the greatest Emperor of the Empire that is the model of all Empires; Vergil who was so often able to express his horror of war, would today be silenced in a concentration camp" (p. 59). ". . . Catholic theologians have behaved very poorly toward men like Blumhardt, Hilty and Kierkegaard. They cannot even see the pure gold shining through the dust of heresy—they only see the dust. And that is a great pity!" (p. 60). ". . . The measure of all the good in a man is love, and the measure of all evil in him is absence of love" (p. 89). "If I should still have many and great sufferings before me, my Lord and my God, then let something thereof be worthy of thy name, of thy humiliation and thy glory" (p. 106). "I once counselled a man in despair to do what I myself did in similar circumstances: to live for short terms. Come, I said to myself at that time, at any rate you can bear it for a quarter of an hour!" (p. 110). "It is hard to realize that Christ, still hanging on his cross, blessed his people, and not long afterwards St. Stephen did so as he was dying. What people can compete with this? The English have something of it in Thomas More. And darkest of all seems to me to be the spiritual fate of Germany, for the Germans have none of it. All those whom Germany looks upon as great have called down devils and demons upon their enemies" (p. 126).

WILLIAM K. WRIGHT

Issues in Jewish Education, by Louis Katzoff, New York, Bloch, 1949, pp. xxi, 192, $3.50.

From time to time questionnaires about my religious views, personal practices, and the conduct of my school come to my desk. As I, dutifully, answer the innumerable questions, I am sharply aware of the tentativeness of many of my replies; and invariably wonder how upon such an uncertain base truth, knowledge, or—that modern fetish—scientific conclusions, can be pyramided.

But then I am no scientist and no statistician. And I ought to realize that in the making of questionnaires, in deciphering their answers and drawing proper conclusions therefrom, considerable effort and imagination are required. Rabbi Louis Katzoff's *Issues in Jewish Education* subtitled "A Study of the Philosophy of the Conservative Congregational School" is a case in point. By the use of the questionnaire Rabbi Katzoff compiled much information about the type of Jewish school which the pupils generally attend two afternoons a week in addition to Sunday morning. The primary objectives of the school are: 1. to teach the reading of a vocalized Hebrew text; 2. to teach the social and ethical ideals of Scripture; and 3. to convey an appreciation of the Jewish religion as a code for right living.

Among the principal weaknesses of the weekday school the author lists: 1. "futility of effective education because of 'too little time'"; and 2. "incompetence of teachers and their lack of devotion to their tasks."

It is interesting to note that "home ceremonies most universally accentuated are those connected with popular holidays such as Hanukah and Passover. . . . The kindling of Sabbath candles and reciting of the Sabbath Kiddush are also emphasized to a marked degree" (see p. 163). In these respects the Conservative school does not appear to differ materially from its Reform counterpart. Conservative rabbis are increasingly aware of fundamental weaknesses in their schools. To the credit of these rabbis it ought to be said that they are taking and suggesting bold steps toward strengthening the schools with the care of which they are charged. Thus in 1947 they instituted Camp Ramah, with its summer program for Jewish education. They established a summer training camp for the training of Hebrew kindergartners. They recommend the establishment of kindergarten departments as daily schools for preschool children. And finally they suggest experimenting with progressive all-day schools. Four such schools, Rabbi Katzoff tells us, have been established. And these, he says hopefully, "may well be harbingers of a new structural form of the congregational school."

All in all it may be said that among basic texts on Jewish education in America Rabbi Katzoff's painstaking and forthright study deserves and will no doubt receive respectful consideration.

WILLIAM G. BRAUDE

The Apostolic Fathers: an American Translation, by Edgar J. Goodspeed, New York, Harper, ©1950, pp. xi, 321, $3.75.

With this volume Professor Goodspeed presumably brings to a conclusion his translation of biblical and near-biblical texts. To be sure, the subtitle, "an American Translation," makes one wonder if eventually it will be included in a new edition of the Chicago best seller, perhaps under the tittle "The More Than Complete Bible"—and/or in a shortened edition thereof (with or without earlier versions printed on opposing pages). This was a natural volume with which to round out his labors in this field of his especial skill and competence.

Good translations into English of the Apostolic Fathers were available before

this volume appeared. In addition to Lightfoot's monumental work the translation by K. Lake in the *Loeb Library* and the recent two-volume work by the late Father Kleist in *Ancient Christian Writers* are both excellent and usable. The former carries the Greek text on the left-hand pages, the latter is equipped with reasonably full introductions and hundreds of explanatory notes. Neither of these features is found in the present work. As in his *Apocrypha* there are very brief introductions which are very severely limited in their scope. In addition there is an appendix in which he argues for his contention that the *Doctrina*, commonly regarded as a not too felicitous late translation into Latin of the *Didache*, is really the Latin version of a Greek document anterior to both the *Didache* and *Barnabas* and from which both of the latter took much, especially the section commonly styled the "Two Ways."

This very complicated thesis is expounded and defended in the appendix, and the *Doctrina* (in Latin) is printed in full at the left of two-page spreads with parallel columns giving the related sections of the *Didache*, *Barnabas*, and the Coptic *Life of Schnudi*. Presumably Professor Goodspeed feels that this rehabilitation of the *Doctrina* and resultant dethronement of the *Didache* is the chief contribution of the volume, as it probably is; and he has stated and restated his contention in the various brief introductions to the volume and the several writings as well as in the appendix. He has made a strong case for his thesis, but I must confess that I found his statements and figures not infrequently very perplexing. My guess is that my perplexity and need to reread certain sections several times before I could be quite sure that I knew what the author meant—a characteristic of Goodspeed's style which I had rarely detected before—will be shared by other readers. In addition to the *Doctrina*, which appears as the first text, he has included the half dozen lines of the lost *Apology* of Quadratus which Eusebius chanced to quote in his *Church History*, the several fragments of Papias, and of course the so-called *Epistle to Diognetus*. Fgm. 3 of Papias—the one from Apollinarius giving the third account of the death of Judas—is modestly expurgated with the parenthesis: "The further account of Judas is altogether repugnant to modern taste." On the other hand, he apparently shared Kleist's sound judgment that to print portions of the tenth chapter of Barnabas in Latin was puerile.

Goodspeed's translations are always careful, reasonably close to the original, and often informative. All this is true of this volume. I cannot help feeling that notes of an exegetical and historical nature would have added greatly to the strength of the book, while less Spartanlike terseness in the introductions would have aided the general reader.

MORTON S. ENSLIN

Morals and the New Theology, by H. D. Lewis, New York, Harper, n. d., pp. 160, $2.

"The dominant trend in protestant theology is altogether at variance with elementary ethical principles which we take for granted from day to day." This is the gauntlet thrown quite flamboyantly into the face of the "crisis theology" and its distinguished representatives by a self-professed moral philosopher.

Insisting upon the existence of an unfortunate rift between the work of the theologian and the moral philosopher, and expressing the conviction that there is no more urgent need than to bridge what appears to be an impassable gulf, Dr. Lewis makes the task impossible by maintaining that the bridge can be built from only one side. For him there must be a complete capitulation on the part of those, whom he contends foster a supraethical dogma which has forfeited its right to arbitrate morality. After reading the treatise four times—lest the accusation be made that prejudice climbed into the seat of judgment—this finely-spun and closely-woven

argument still smacks of a humanism which only grudgingly and at unimportant places acknowledges a transcendental possibility.

Naturally, the first subject to be treated is original sin—a key doctrine of the neoörthodox theology. This theological concept violates, according to the author, all the requirements of reason by assuming sin and guilt apart from freedom and knowledge of evil. Any argument, however clever and intriguing, which tends to universalize sin and divorce it from reasoned choice in the experiences of life, is pure theological blustering. This is undoubtedly the most clearly developed critique in the book, and it is to the author's credit that he sees the tremendous danger in explaining sin away as some mysterious cosmic disaster about which none of us can do anything. But on the other hand, to see one danger and fly directly into the arms of another—namely, that reasoned decisions in specific circumstances are the whole story of morality, is an equally obscurantistic bit of pedantry.

"There can be no true religion without morality" says Dr. Lewis—and we can all say "Amen!" But what Dr. Lewis doesn't even mention—if indeed he ever gave it a thought—is the equally true converse: There can be no true morality without religion. The issue between ethics and religion, morality and theology, will never be solved by scorning the one and whole-heartedly espousing the other. From Martin Luther to Reinhold Niebuhr, theologians are brushed aside as puerile intruders, who under the canopy of revelation and the wrappings of doctrinal mysteries, divorce religion from the normal and reasonable conditions about life.

This frontal attack upon the doctrine of original sin leads inevitably to a consideration of collective responsibility, solidarity concepts, and moral relativity—all of which are categorically declared untenable. These stepchildren of neoörthodoxy are to be recognized as reincarnations of primitive attitudes and superstitions. (The word *primitive* is used persistently by the author in a derogatory sense.) As the illustration par excellence, reference is made to the Lutheran churches of Germany (Confessional), and the dogma is adduced that the mediæval dichotomy of the spiritual and secular is today mirrored perfectly in the sharper cleavage between church and state. This analogy opens the way for a wordy diatribe against those who obstipate the almost forgotten "social gospel" movement, and a fulsome exposition of a humanistic alternative. Of course, the persistent plea—that religion dare not allow itself to remain in isolation from life—is an acceptable expedient for the maintenance of any argument, and in full knowledge of this, Dr. Lewis adds it like a Q.E.D. to every proposition. On the single strand of truth that the new theology contains elements of pessimism, the whole weight of responsibility for it is thrown in its teeth. With equal dexterity, it might be reversed so that the father becomes the son. But this complexity is neither admitted nor recognized. "Either guilt has to be incurred deliberately or it has not. Sin cannot be in part the choice of the individual, and in part the result of the fall or the sin of man." And in this "either—or" Dr. Lewis, under the shield of protecting human dignity and individual worth, chooses to be humanistic.

The *raison d'être* of this opus can be gratefully acknowledged; the need can be appreciably understood; many of the analyses are admittedly fruitful: but in the end, even after a badly faded bouquet is tossed to the modern theologians, the reader will feel that these 160 pages are but a polite and sophisticated way of venting one's spleen against the theology of crisis without wholly laying bare the crisis which gave it birth.

ROBERT D. HERSHEY

Reflections of a Wondering Jew, by Morris Raphael Cohen, Boston, Beacon, 1950, pp. viii, 168, $2.50.

The late Professor Morris Raphael Cohen taught philosophy at the College of the City of New York and wrote extensively on philosophy of law, logic, and scientific method. Under the pressure of the soul-trying events of the 30's, he applied his keen mind to some of the problems that confronted the Jewish people. The present volume is the product of his earnest search for meaning and direction in Jewish life. His personal position, based on a realistic examination of the facts, is defined in the first five essays, comprising the first part of the book, entitled, "Jews in America": "What I Believe as an American Jew," "Roads for American Jewry," "Jewish Education," "Yiddish," and "Jews in Commerce and the Professions." The next three essays of the second part, "Jews and the World," consist of a critical analysis of the "Philosophies of Jewish History," a somewhat disappointing address on "Maimonides," and a splendid study of "The Jew in Science." The third part includes twelve reviews of varying length of books dealing with aspects of Jewish life and thought. All but three of the papers in this volume were published in the periodical press, and particularly in the *Jewish Social Service Quarterly*, which Cohen edited.

Cohen acknowledges himself as standing outside the organized forms of American Judaism. How far he wandered from his ancestral faith is indicated by his rejection of monotheism and deploring the imageless worship characteristic of Judaism. While critical of certain dogmas and forms of religion, he pays tribute to the beneficent force which "religion exerts upon the people who believe it. It integrates their lives as no other influence does" (p. 25). By religion he understands "honest conviction as to the ultimate issues of life and destiny" (p. 115). He protests against the "scandalous confusion" bred by "the current sentimental use of the word 'religion' by sophisticated people, according to which atheistic communism is called a religion" (p. 157).

As to the inner divisions of contemporary Judaism, Professor Cohen acquired from his scientific training a critical attitude toward orthodoxy, and from his orthodox upbringing a certain antipathy toward reform. In one place he speaks of Reform Judaism as presenting "the spectacle of a progressively retreating army that has no natural fortification behind which it can take a stand" (p. 71). A few pages earlier in the same essay he observes that "the leading characteristic of Reform Judaism is the setting of the ethical message of the prophets above the legal system as developed in the priestly code and in the Talmud" (p. 65). He is quick to challenge unfair criticism of Reform Judaism in the interest of intellectual honesty. Any one who charges Reform Jews, he thunders, "with having stripped themselves of their faith seems to me to be bearing false witness, or else he is a bigot who cannot conceive that others may sincerely entertain a faith different from his own" (p. 123).

In the face of the malevolent forces of antisemitism that were roused by the Nazi onslaught on human decency, Professor Cohen retained an attitude of dignity and calm patience. On the basis of past and present experience, he warned the Jews against putting their trust in any form of totalitarianism. "Our natural allies," he insisted, "not only in this country but throughout the world, are those who still believe in individual freedom and the toleration of conscientious differences of opinion." In the liberal faith he saw the only hope of humanity, convinced that if that should fail, ultimately all respect for human rights is doomed.

Strongly opposed to the antiliberal philosophy adopted by some Jewish nationalists, Cohen warns against the "treacherous illusion" of "the benefits of totalitarian unity." He acknowledges the great emotional appeal which Palestine makes to the imagination of the Jews and expresses his desire to aid those who seek a tolerable existence in what was once the Jewish national home. At the same time he underscores that "it is

obviously not true that a majority or even a substantial fraction of American Jewry wish to exchange their citizenship in this country for that of Palestine." And he declares categorically that "our spiritual as well as material well-being will depend more on what we do in this country than on what others will do in Palestine" (pp. 3-5). Jews must fight for justice and for their rights as human beings both in this country and abroad and "participate fully in all American cultural activities, for thus only can we contribute to the common good." On the other hand, "it is neither safe nor dignified to ignore our peculiar inheritance and try to become mere . . . slavish copies of others" (p. 18). He, therefore, stresses the need of Jewish education as a matter of self-knowledge and self-respect.

Cohen brings a surprising mastery of Jewish history and literature to his critical reviews. With a deep understanding of Old Testament scholarship, he touches some of the vulnerable spots in such works as Lods' *Prophets and the Rise of Judaism,* Hoschander's *Priest and Prophets,* Finkelstein's *Pharisees,* and Freud's *Moses and Monotheism.* He lashes out against reconstructions of the biblical text whether in the interests of dogma or of speculation in disregard of the canons of sober historic inquiry. Neither economic determinism nor psychoanalysis can serve as ultimate guides in historic study. "History cannot be deduced *a priori* from any principle." "Powerful as is the influence of one's economic background, the differences in men's interests cannot always be deduced from it" (pp. 134-135). Similarly, "any light on human psychology must be a welcome aid to the historian. But we must establish that certain things did happen before we try to explain them (p. 145).

SAMUEL S. COHON

The Book of Isaiah, by Julius A. Bewer, New York, Harper, ©1950, 2 vols., pp. 98 and 74, 75 cents each.

After *The Book of the Twelve Prophets,* Professor Bewer gives us *The Book of Isaiah* in this excellent new series of concise commentaries, which deserve wide circulation among laymen and students, and will be eagerly awaited. *The Book of Jeremiah* is next on the list. Dr. Bewer is not only an outstanding Old Testament scholar and the author of standard works, but he has the gift of presenting the results of his research both lucidly and concisely—a rather uncommon achievement.

Few readers will probably be aware of the immense labor and vast erudition which have gone into the preparation of these simple scriptural commentaries. Through them even the least prepared will be initiated, without realizing it, into the modern views about the Bible. Of course the existence of a Second and even a Third Isaiah is no longer a novelty, but many will be surprised to hear that outside of Isa. 1–11; 14; 17; 18; 20; 22; 28–32 there are no authentic writings of Isaiah himself (active at least from 738 to 701 B.C.). And yet Bewer seems too conservative to me in attributing to Isaiah the beautiful "Messianic Prophecies" in 2:2-4; 9:1-7; 11:1-9; 32:1-8, in which the coming of a future Davidic king would be announced long before the Davidic dynasty lost its throne if Isaiah wrote them, as well as many shorter additions to the text. Even 4:2-4 "may perhaps be by Isaiah" (vol. I, p. 23).

The King James Version is printed and annotated. The notes are either improvements or explanations of this version. In some instances the revisions (some of which are based on changes in the Hebrew text) are so extensive that one might have preferred to have Bewer print his own "Revised King James Version" instead of forcing the reader to look for the changes in the notes. Two examples may illustrate what such a "Bewer Bible" would be like. "In that day the Lord will take away the finery of the anklets, and the head bands, and the crescents, the pendants,

and the bracelets, and the veils" (3:19-20; see also 3:21-23, where "the wimples and the crisping pins" become "shawls and handbags"). "But there shall be no gloom for her that was in anguish. In the former time he brought into contempt the land of Zebulon and the land of Naphtali, but in the latter time he will make glorious the way by the sea, etc." (9:1).

The introductions, explanations, and revised translations seem excellent to me and only very rarely do I differ from Bewer. It seems unfortunate to repeat the traditional views about Sargon deporting "Israel into exile" (vol. I, p. 11), when Sargon reports that he deported only 27,290 people, which was certainly less than ten per cent of the population; and also about the "return of the Jews" from the Babylonian captivity in 537 (vol. I, p. 13), when we know that hardly any of the exiles ever came back to Jerusalem. I prefer to translate "God . . . shows himself to be holy by righteousness" (5:16) rather than "God . . . reveals His holiness in righteousness"; and I would not change "who will go for us" (6:8) into "who will go *of us*." But these are insignificant details in comparison to the thoroughness and occasional brilliance of these books, as for instance in the superb translation of 49:6, "It is less important to raise up the tribes of Jacob and to restore the preserved of Israel than that thou art my servant. So I make thee a light to the nations, that my salvation may be to the end of the earth."

ROBERT H. PFEIFFER

Eternal Values in Religion, by James Bissett Pratt, New York, Macmillan, 1950, pp. viii, 162, $2.

This book exemplifies the constructive illumination that may appear when a philosopher devotes himself to realizing a philosophic perspective in dealing with a topic of deep human concern but usually neglected by philosophers.

James Bissett Pratt had worked on the manuscript of this book for some years prior to his death, and left it among his papers with a note indicating his desire that it be published. It deals with a number of problems in the field of religion—faith, the church, mysticism, religious knowledge—and in all of them his "unhurried wisdom" (to steal a phrase from Dr. Sperry's foreword) clarifies the theme and gives guidance to the serious reader. But the subject most fully treated, and from varied angles, is that of worship.

He seems to be mainly concerned with two questions about worship. One of them is: Can the subjective values of worship (comfort, moral guidance, and the rest) be secured in the long run without objective worship—*i.e.*, without the conviction that the worshiper is realizing his relation to an actual Determiner of Destiny in the universe? His answer is no, and it is buttressed by a very keen analysis of the subjective experience of worship and the factors on which it depends. The chief defect which the present reviewer finds in this analysis is a failure to distinguish between a purely metaphysical interpretation of the "reality" of the Divine and a socio-human interpretation. Perhaps the determiner of destiny that we can intelligently worship has more to do with the common historical enterprise of man than with cosmological forces that exist independently of man.

The other question reflects Pratt's background in and concern for liberal Protestantism. It is: How successful is the typical Protestant service in stimulating the experience of individual worship, and what can be done to make it more effective in this regard? His answer is that "our Protestant service does not mean to give any real opportunity or real stimulus to the only kind of worship that . . . fully deserves that august name," *i.e.*, individual worship (p. 55). His practical suggestions aim at

eliminating or transforming those parts of the service which encourage a nonworshipful attitude (*e.g.*, the anthem by the choir), and at doing everything possible to provide opportunity and stimulus for individual prayer. The problem would seem, however, more deep-seated than such a therapeutic appears to assume, especially if Pratt is right in holding that no new religious symbols of real potency are likely to be invented in the future and that therefore we must make the best, for purposes of worship, with the symbols inherited from the great but bygone ages of faith. How, with none but these symbols, can a worshipful attitude be generated at all in the educated man of our day?

But the strength of this book is not to be measured in terms of any of its detailed conclusions. Its strength lies in the serene and mellow wisdom which lies back of these details, in the total perspective on life which finds expression in them.

E. A. BURTT

American Democracy and Natural Law, by Cornelia Geer Le Boutillier, New York, Columbia University Press, 1950, pp. 204, $3.

Professor Le Boutillier lays about her so vigorously in this trenchant little book that one wonders how any defender of natural law can withstand the fury of her attack. As about the halfway mark, however, the reader asks himself whether she is not too indiscriminate in treating all her opponents the same way and whether some of them under scrutiny might not turn out to be friends after all. I cannot help believing, for example, that the Thomist and the Neo-Kantian upholders of natural law are not equally guility from the empiricist point of view. The Thomist, however much he may protest, is unquestionably driven back sooner or later to a supernatural authority, and there is no doubt that this puts him beyond the pale of empiricist observation and inquiry. But the Neo-Kantian appeals not to what is above reason but to what is implied in it and in so doing to *what the empiricist himself must take into account* (italics mine!) This—alas—all empiricists, including Professor Le Boutillier, seem unable to understand, and this in turn is why the rationalist-empiricist battle must be fought all over again with the appearance of each new book like the one under discussion.

The point, as it seems to me, is this. Empiricism has dealt the older rationalism some very telling blows, and in its attack on natural law this book deals them once more. It is true, as the author claims, that the conception of natural law is vague, that it has no definite "referent," that it is hard to observe, to apply, and to check up on. Worst of all, it is often true that both parties in a dispute can appeal to it equally well. But all this criticism fails to hit the one thing it can do. It can answer the question why we should observe righteousness and justice as no empiricist can ever hope to. The reason is that our nature as free beings trying to apply consistency to our thoughts and actions requires it. We cannot escape the rational law because to attempt to question it is to presuppose it. No more can we in our social relationships escape the law of justice.

That this is only a starting point is clear, and here is where empiricism comes in. The formal rule must be filled with content or, as the empiricists rightly argue, we cannot test it and find out what in any situation it really means. But the empirical rule, full of content as it is, needs formal backing if the question why it is valid is to be answered. Justice may be useful and a means to happiness but if we value it solely on that account we lose sight of the unique claim it has on us. What is it useful for? and Whose happiness? are questions that remain to vex us. The just man who observes the law for someone else's happiness is not using "happiness" as

a criterion for his own action. Certainly justice must meet practical tests, and the empiricist is right in pointing this out. But the application of the tests themselves requires more than the appeal to "results." It is forced to appeal to the basic non-relative and formal rules of reason itself, and it is this which the somewhat labored and at times verbose explanations of the Neo-Kantians have tried to make clear.

So when Professor Le Boutillier says that as good empiricists we are compelled to go back into the cave after we have caught the Platonic vision and when she urges that we concentrate on the struggle and the drudgery that the cause of justice requires, one can only applaud. The trouble with rationalists is that they have not always seen this and that they need continually to have it pointed out to them. But the trouble with empiricists is that too often they have failed to see that the drudgery and the struggle may help the wrong cause unless the vision has first been caught. The appeal to reason is as important for one group as for the other. Why, then, this sharp dichotomy? Isn't there room for both?

In other words, the whole issue needs to be thoroughly aired. One is thankful for the energy and skill with which this book brings some of its implications out into the open.

J. S. BIXLER

Call to Christian Action, by D. R. Sharpe, New York, Harper, ©1949, pp. 123, $1.50.

This book embodies and enlarges material presented under the auspices of the Rauschenbusch Lectureship Foundation of the Colgate-Rochester Divinity School in 1948. The author is a minister who has devoted his life to the fulfillment of the social implications of Protestant Christianity. As a young man, he was for a time secretary to Walter Rauschenbusch. In more recent years he has been a force for good in the life of the city of Cleveland. As foreman of the county grand jury, he brought indictments against venal city officials. In 1946 he was a corecipient of the Lasker Award given by the National Committee for Mental Hygiene, for his work with Ohio mental hospitals. He writes out of a rich tradition and from much experience at the front.

Protestantism has been held back in the past and is being held back today by a false and deadly pessimism, and by its proneness to emphasize the glories of the past at the expense of a live concern for the future. It has become largely identified with a privileged class and with an unjust *status quo*. To redeem itself it must train laity and clergy to understand the social and economic causes of sin and misery. It must not merely appeal to the consciences of its individual members; it must, like the ancient prophets, bring upon society the judgment of a conscience alert to the moral nature of social issues, preaching a gospel which meets the needs of both the individual and society. It must establish friendship with labor. At the same time it must stand willing to bring labor unions as well as management under the judgment of conscience when their policies are based on expediency rather than on principle.

Dr. Sharpe sees in the current œcumenical movements—the fundamentalist American Council of Churches being the exception to the rule—a great promise for the future. He feels that the leaders of these movements are strikingly aware of the urgent social significance of the Christian religion.

The book is an important and valuable one because it draws attention to a side of religion long more honored in the breach than in the observance. The author is at his best in dealing with the rôle of city churches and the kind of programs and outlook they must have if they are to make an impression on the life of great municipal centres. The book is eloquently written and, of course, the best thing about it is that it was written by a man who practices what he preaches.

Some might feel inclined to question its title. The "action" to which the author challenges us is "Christian," but that's only part of it. Speculating on the title, the reader is apt to recall a conversation supposed to have taken place between one of America's distinguished rabbis and a gentile Christian friend. Said the latter, speaking of an incident which had delighted them both, "It was a very *Christian* thing to do." Replied the rabbi, doubtless with a smile, "We would call it a very *Jewish* thing to do." So it is with the kind of social emphasis on religion which Dr. Sharpe espouses. It antedates the New Testament by some eight hundred years. Today it is a living part of faiths that go by names other than "Christian." But, irrespective of the names under which it travels, it is an emphasis which is desperately needed. Dr. Sharpe has performed a real service in so eloquently restating its case.

HARRY B. SCHOLEFIELD

What Would You Do? by Daniel Johnson Fleming, New York, Friendship Press, ©1950, pp. viii, 183, $2.25.

"To do or not to do? That is the question." This is the perennial problem of the man of moral sensitivities in an immoral world. Daily he must ask himself. "How can I in this concrete situation so fraught with evil maintain a Christian morality?" If such questions arise in our Western world which has its affinities with a Christian culture, how much more then do they arise in areas which have not historically been associated with Christian morality! It is this problem of Christian ethics in non-Christian cultures that occupies the thinking of Dr. Fleming as he writes this book. The hundreds of examples upon which he draws could be multiplied by every missionary "from Greenland's icy mountains to India's coral strands." There are no easy or standpat answers given. Dr. Fleming recognizes that one cannot as a Christian going into a non-Christian world either ignore one's environment or accept it.

The technique in the production of the book is not that of beginning with general principles and deducing from them the concrete rules. Rather, in each of his chapters Dr. Fleming begins with a series of illustrations drawn from actual experience in non-Christian lands. These illustrations present the problems and solutions which were arrived at by individual Christians, by local church bodies, by missionary groups, or by ecclesiastical organizations. It is out of these concrete solutions that the general principles are drawn.

Missionaries are familiar with these problems. They become the material of their daily counseling. He deals with marriage customs which are contrary to the generally accepted Western standards; problems of Sunday observance; of ceremonial bowing, such as confronted the Christian church in the Shinto ceremonies of prewar Japan; of attendance at and participation in non-Christian funerals; profiting from black markets and on money exchange; attitudes of Christian missionaries toward their workers, particularly the servants in their households; conflicts with "bad" laws relative to religion and education; padding reports and related themes.

The book will be of primary usefulness to those who are entering missionary service. It certainly ought to be a "must" on the reading list of missionary appointees, for in its pages they will discover many pitfalls staked out which otherwise might entrap them during the early years of their missionary life. The book, however, ought to have a further interest beyond the circle of the professional missionary, for it offers a source of valuable material to the serious student of Christian ethics. To such a one it will bring home the truth that the absolute element of Christian ethics is often entangled with a great many cultural relatives. Such relatives are often

equated with the absolute elements; and consequently when one goes from a culture in which Christianity has had a history to one in which Christianity has not, inevitable conflict results. Fleming gives hope that Christian ethics can find its abiding place in every culture. The absolute demands will find their way into the cultural framework, making themselves known and expressing themselves in terms of the concrete situations which confront them. Inevitably differences will arise between various cultural interpretations of Christianity, but at the heart there will be a clear recognition of a central core which belongs to the gospel itself.

JOHN E. SKOGLUND

Abyss of Despair (Yeven Metzulah), by Nathan Hanover, translated by Abraham J. Mesch, New York, Bloch, 1950, pp. xv, 128, $2.25.

In the years 1648-1649 the Jews of eastern Poland and western Russia, chiefly in Volhynia and Podolia, were killed in tens of thousands in a series of pogroms unparalleled in European Jewish history until the days of Hitler. These murderous assaults were made by Ukrainians and Cossacks, aided by Tartars from the Crimæa region, under the leadership and evil inspiration of Bogdan Chmielnicki. His personal rancor against certain Polish nobles found an instrument of revenge in the Ukrainian peasants who bitterly resented the oppressive treatment which they received from the Polish landowning nobles, and at the same time showed their hatred for the Roman Catholics, whom, as Orthodox Greek Catholics, they regarded as enemies of the true faith. Unfortunately for the Jews, many of them worked as stewards and tax collectors for the Polish nobles, and so served as convenient scapegoats on whom the Ukrainian peasants might visit their irrational and uncontrolled anger.

One of the victims of these attacks, who succeeded in escaping from Chmielnicki's murderous rabble, though at the cost of the lives of many relatives and friends and of all his property, was a learned Jew named Nathan Hanover. Not long after the massacres he set down a detailed account of the events in a biblical style, which, though it contains certain conventional exaggerations and inaccuracies concerning those events of which he did not have firsthand knowledge, is nevertheless our most important source for the history of these terrible two years in the lives of east European Jewry. This grim and sickening chronicle has been faithfully and competently (though sometimes too literally) translated by Rabbi Abraham Mesch, who has also provided explanatory notes to make the author's references to traditional sources more intelligible to the non-Hebraist.

Rabbi Mesch's translation will be of considerable value to the historian of early modern Europe as well as to the Jewish historian, even though his historical commentary is much less complete than those of recent scholars like Shatzky and Israelsohn, to whom he acknowledges indebtedness.

Perhaps some day the melancholy record of anti-Jewish outbreaks in Europe will be partially balanced by a history of the courageous non-Jews (including a few of the Polish nobles mentioned by Nathan Hanover) who defended the Jews against the inhuman attacks of men like Chmielnicki and, in our own day, Hitler and some of his Russian communist imitators. It is only a small comfort to learn from such works as this that when Jews are attacked by men of violence it is not alone they who suffer, since such attacks are symptoms of rottenness in the societies in which they occur.

RALPH MARCUS

A Mighty Fortress, by Ernest Fremont Tittle, New York, Harper, ©1950, pp. xxxv, 179, $2.50.

A Mighty Fortress is a volume of sermons delivered during the latter years of Dr. Ernest Fremont Tittle's ministry in the pulpit of the First Methodist Church, Evanston, Illinois. Few ministers need any jog of memory to help identify the author. His name and messages are known to ministers across the nation. He has preached often for such universities as Yale, Harvard, Princeton, and Chicago. His church stands near the campus of Northwestern, and he has preached to thousands of students during his long ministry. He has given the Lyman Beecher lectures at Yale, and a stream of books came from his pen between the years of 1921-1942.

One of the most valuable and interesting contributions in this volume is the foreword, "Portrait of a Preacher," by Paul Hutchinson. Dr. Hutchinson in this sketch has an answer to the questions: Why has the preacher lost stature in America? What took Ernest Freemont Tittle into the ministry? What made him arresting to men? What made his preaching powerful? A vivid picture is painted of the disappointments and opposition which harassed this prophet of the modern pulpit. I dare say no preacher can read the gripping account of how Dr. Tittle received, reacted, and responded to the difficult tests of being accused of doctrinal laxity, whisperings concerning clerical deportment and independence toward some denominational policies without being stirred and inspired.

The book is composed of twenty sermons. They represent a remarkable handling of biblical incidents and background with a deft application to modern problems. The sermons are marked by simplicity. The illustrations illustrate. There is directness and clarity in style.

"When You Are Up Against It" is a sermon which a minister having read cannot help but say, "I wish I could write a sermon like that." Dr. Tittle begins his sermon where the person is sitting in the pew. "Most people are up against it. If this seems an exaggeration, stop and think." In two brief paragraphs he has identified his subject with practically every member of the congregation. Then in two or three sentences he makes the transition. "Well, what do you do when you are up against it? What should you do? The answer I am convinced may in principle be found in the decision taken by St. Paul, 'I will stay in Ephesus until Pentecost, for a wide door for effective work has opened to me, and there are adversaries.'" There follows a brief résumé of the problems which Paul faced in Ephesus and an emphasis upon the fact that he stayed to face the situation. The point is made to the listener or reader that he can do one of two things when facing a difficult situation, namely—attempt to run away or stay to face up the problem. "Suppose you decide to stay?" Thereupon he shows how our adversaries can be made to contribute to our development. Achievements can be attained in spite of pain or illness. Above all God's help is available. Such is typical of the down-to-earth messages to be found in this volume.

The biblical content of the messages is pronounced. This is a natural consequence when the subjects treated in the series on "What Jesus Has to Say" are considered. Dr. Tittle treats in these messages such questions as marriage and divorce, stewardship of possessions, the cost of discipleship, prayer, and fear. Another series compose the last five sermons. These were prepared especially for the Sundays during the 1949 summer session of Northwestern University. This series was called: "Ways of Life." His messages dealt with faith, humility, love, joy, and hope. This book is especially valuable, for it contains the mature position of one of America's great preachers of the twentieth century on basic themes in

religion. It is a book which can help every minister in his thinking upon vital issues, in the application of Christianity to modern situations, and in the technique of successfully presenting religious truth to intelligent congregations. Perhaps the greatest personal help will come in the enrichment of the reader's faith touched by the faith of a fellow minister tried in the fires of experience.

Should you miss reading the book you at least ought to know what Ernest Fremont Tittle's last words from the pulpit, where he so ably ministered for more than thirty years, were. This paragraph was the last in his sermon on "Hope": "Is this hope worth having? Ask those who possess it; yes, and those who do not possess it—men and women who in desperate need of hope find themselves threatened with despair. Certainly Christian hope is worth having; and it may be had. Those may have it who turn to God in penitence, devotion, and trust. Blessed is the man who repents of his sins and seeks the forgiveness of God; for he shall have hope. Blessed is the man who dedicates himself to God and his purpose of good in the world; for he shall have hope. Blessed are they who, trusting in God, come to know from personal experience that in everything God works with those who love him to bring about what is good. Blessed are they; for they, even in the darkest hour, shall have hope."

JAMES HOUSTON IVEY

The Lion and the Lamb, by Gerald Kennedy, Nashville, Abingdon-Cokesbury, ©1950, pp. 233, $2.50.

The trouble with principles is that they are so difficult to formulate, almost as difficult to formulate as they are to exemplify. A little leeway on either side, and the principle is no longer so clear; a slight variation in the experience that promoted it, and its validity is not so obvious. To those who try to obey the principle there is the dilemma; to those who study the situation there is the paradox; unfortunately, to the observer of all this there is often only the recrimination.

Even upon the surface of the Christian religion there are certain evident difficulties, such as those of being both temporal and eternal, both tolerant and confident. For anyone engaged in the serious business of being Christian there are many more problems where the easiest solution often becomes very attractive. Indeed, this is a human problem rather than a distinctly Christian one.

We are to save ourselves by losing ourselves; we must count the cost but must not be anxious for tomorrow; and when we are weak then we are strong. Many have asked themselves just what kind of word-juggling all this is and whether the reader of the Bible does not need semantics more than Semitics. Gerald Kennedy has set himself to answer these questions of bewilderment and confusion. He recognizes that two conventional answers are not adequate: the either-or and the happy-medium methods. If what he offers in their stead seems occasionally obvious and commonplace, under his persuasive presentation it does not long remain so. He has an insight and an understanding that make rewarding our new interest in both questions and answers. Perhaps "answer" is too strong a word. The author's concern is for something more important than the answer to a paradox. He speaks in behalf of the personal nature of Christianity, the gospel in personal terms, which means that "human virtues are not absolutes, and that when they go unchallenged by the tension of an opposite virtue, they go wrong" (p. 7).

The chapters of this book are good preaching, just as their original form must have been interesting and convincing as the Peyton Lectures on Preaching at the Perkins School of Theology in 1949. Their real value is not in any questions they may actually answer, but in the principles of personal living they make attractive and available for further experiment.

ROBERT E. KEIGHTON

The Hieroglyphics of Horapollo, translated by George Boas, New York, Pantheon, ©1950, pp. 134, $3.50.

Students of the history of the interpretation of the Bible are familiar with the allegorical method which moved out from Alexandria and the straightforward literal method which moved out from Antioch. The allegorical method with the various meanings it extracted from each passage gradually led to confusion worse confounded until it was easy for sound and dependable meaning to vanish from sight. The allegorical method has had a long and varied history in respect of many types of writing. "Throughout the Middle Ages every flower and stone, every beast and fish, every configuration of the planets, natural disasters and catastrophies were all believed to conceal a message for humanity." Influences connected with Neoplatonism and such writers as Pico della Mirandola led to a deeper interest in this so widely accepted secret symbolism. It is in the light of all these facts that we must approach the study of the *Hieroglyphics* of Horapollo Nilacus. They were supposed to have been written originally in the Egyptian language and later translated into Greek by one Philip. They were made accessible to Europe by translations in the sixteenth and seventeenth centuries. In the main Professor Boas has used in his translations the text which appeared in 1727. He is most interested in the *Hieroglyphics* as they appealed to the minds of European readers. Book One discusses seventy emblems. Book Two discusses one hundred and nineteen emblems. The translation brings out clearly the symbolic meaning of certain animals. The various levels of meaning emerge and come in for discussion.

The work of Professor Boas may well seem a slight contribution to the big and complicated subject of symbols which came to be conventionally accepted in Europe. And to many the questions of authorship, history, and the date of the text which he so lightly passes by will seem the important ones. Professor Boas makes no claim to be either a Hellenist or an Egyptologist. He has made his translation primarily for historians of art. The reader of this translation will feel that he is coming near to the sources of a symbolism widely accepted in Europe, and so entering very deeply into the European tradition.

Sometimes Professor Boas writes with his tongue in his cheek as when in one of the notes to the introduction he refers to Agrippa von Nettesheim "according to whom one needed none of the apparatus of learning to acquire 'wisdom'; on the contrary all that one needed was the pure and simple heart of a child. Why he thought that children had pure and simple hearts need not concern us here." Has Professor Boas forgotten a fairly familiar sentence which, speaking of children, suggests that of such is the kingdom of heaven?

The whole question of the intellectual anarchy produced by the allegorical method when its various levels of meaning are worked out with a kind of pseudoscience is sure to occur to the reader. But this book of Professor Boas does not enter seriously into matters which concern the philosophy of interpretation. He is content to bring certain materials vividly before our attention. We are left to fit them into our own picture of the culture of the world as we will. The book with its modest and commendable competence almost leads us to feel that the author is as proud of his carefully classified ignorance as some men are of their knowledge. And this does not affect the worth of the book in the precise field which it covers. LYNN HAROLD HOUGH

The Epistles of Paul to the Thessalonians, by William Neil, New York, Harper, ©1950, pp. xlvii, 204, $2.75.

This volume brings to completion the *Moffatt New Testament Commentary.* It

is fitting that the final work should rank with the best in the series. In presenting his exposition Dr. Neil has made wise use of the best scholarship of his predecessors. Rather than dodging critical problems and debatable points, he gives brief but clear summaries of the major critical positions. In this he has achieved his stated purpose of presenting "in less erudite form" the best in New Testament scholarship. One possible exception is the section in the introduction on eschatology. But such a section is admittedly difficult to handle in any case.

While presenting a fair review of the variety of opinions, in giving his own conclusions the author strikes this reviewer as being cautious. For example, in the introduction (pp. xl ff.) he quite admirably protests the attempt to evade the problem of the discrepancy between the expectation and the realization of the Second Coming. He then proceeds to suggest an answer which is acceptable theologically, if not historically, but seems to partake of the very evasiveness he decries.

In the commentary on the text the writer avails himself of the privilege of disagreeing with Moffatt's translation, although not too frequently, and carries over from the introduction a good bit of the critical summary. The comments are even-flowing and in a simplicity of style and language which makes the reading of the book a pleasure rather than a chore.

It is impossible to cover all the points of interest, but any commentary on Thessalonians will be judged, partly at least, on the treatment of three topics: the Parousia, the Antichrist, and the authenticity of the second letter. Regarding the first two, suffice to say that Dr. Neil presents clear and reasonable interpretations, again making use of the best in scholarship. In regard to the controversial question of the authorship of II Thessalonians, he presents a brief, but adequate, review of the main evidence and theories. His own tentative conclusion, in which he admits that at present no solution is wholly satisfactory, is that the letter is genuine Paul.

As with any commentary, not everyone will agree with all the conclusions and interpretations of the author. But this should not detract from the over-all value of the work. Dr. Neil has made a praiseworthy attempt to present the evidence and major viewpoints and then his own conclusion, and in so doing he has given us a sound and readable book. Also, he has gone beyond the textual and historical problems to indicate the religious values in a sane and helpful manner. Not the least value are his occasional insights into the particular relevance of a passage for today. While not a homiletical commentary, there would appear to be ample grist for the sermonic mill, if one reads with care and understanding.

P. S. ELLIS, JR.

The Gospel in Hymns, by Albert Edward Bailey, New York, Scribner, 1950, pp. xx, 600, $6.

The author of this book is a well-known author and lecturer in the fields of religious art and biblical history. In the present volume he has gathered a large amount of rather miscellaneous but generally accurate information about the hymns which he believes those most frequently sung in the Protestant English-speaking world. The basis of his selection is the fairly recent check list compiled from the hymnals in current use in eight leading denominations of the United States and Canada and two other independent hymnals of outstanding character. From these ten volumes he has taken the 313 hymns included in six or more of the books, as the hymns most generally accepted and used.

This method of selection ensures him against omitting old-time favorites, but it obviously is quite inadequate as a guide to excellence. A considerable number of hymns included are second-rate, or worse; only one hymn written in the last thirty years is listed; and Canon Briggs, the greatest living hymn writer in England, and

John Haynes Holmes and M. F. Ham, the foremost living writers in America, are not even mentioned.

Furthermore the arrangement of material belies the publishers' blurb that the book is "the most comprehensive history of the greatest hymns from the early times to the present day." The author has in reality written a chatty survey of English hymnody from the introduction of psalmody in the sixteenth century down to the opening year of the present century. The hymns of the Greek church, the Latin hymnody through more than a thousand years, and the hymns of German Protestantism, although each of these three constitutes a body of Christian song quite equal to English hymnody in bulk and importance, are considered only as they were gradually introduced by translation into English use in the eighteenth and nineteenth centuries. A good deal is told about the authors, or supposed authors, of these translated hymns, but there is no suggestion of the vast sweep of Christian song from which they were taken, or any mention of the magnificence of such of their hymns as cannot be fitted for modern Protestant use. For example, the *Dies Iræ* is not even alluded to, and though the fact that Thomas Aquinas did write some eucharistic hymns is noted, not one of them is cited, although they are supreme examples of mediæval ecclesiastical poetry.

The book has certain other limitations. The author rarely comments on the tunes with which the hymns are associated, although those tunes often have made a great contribution to their popularity. There is an index of authors, but no general index, which would have greatly facilitated use of the book. And the bibliography, though extensive, is of little value because of lack of specific references. In a word, this book will be of small use to any person already well versed in the history of Christian hymnody, except, perhaps, for quick reference as to the dates of the authors included and the circumstances under which their hymns were written.

Within the limitations noted, however, the author has produced a book which is likely to have considerable popular appeal. Its large amount of anecdotal material about authors and their social background will come in handy for ministers who want to interest their congregations in the hymns they love to sing, or to Sunday-school teachers. For such use the book is perhaps the best single volume available, and the information supplied, so far as it goes, is generally accurate and up-to-date, though sometimes inadequate, as, for example, in the account of the hymn, "Praise to the living God!" which is rapidly superseding Oliver's earlier paraphrase of the Yigdal, "The God of Abraham praise."

The book is profusely illustrateed. Some of the pictures, such as authentic portraits of noted hymn writers, are appropriate; some are reproductions of old prints, interesting in themselves but only remotely connected with the text; and some are sentimental nineteenth-century fancy pictures, like the one of Luther nailing his theses to the door, or that of Abelard kissing Heloise. Incidentally the author gives a quite unnecessarily detailed account of that liaison by way of introducing the one hymn by Abelard which has survived in modern use. The book would have been a better one, though probably a good deal less popular, had half the pictures been omitted and had the author's discursive style been considerably pruned.

HENRY WILDER FOOTE

Christianity and History, by Herbert Butterfield, New York, Scribner, 1950, pp. vii, 146, $2.75.

The author notes, in the very beginning, that the contents of this book are an amplified version of six broadcast lectures, delivered over the British Broadcasting Company's facilities in the spring of 1949. These in turn were based on a series of seven lectures originally delivered at the University of Cambridge in the Michælmas

term in 1948. Mention is made of these origins here because there appears to be a lack of integration among the chapters of the book and some repetition. Those lacks are inherent in material prepared for popular presentation such as the broadcasts were intended to be. The author is a professor of modern history at the University of Cambridge and a Methodist. It was scarcely necessary for the publishers to tell the readers that fact, for it is apparent that the author is writing from the Christian viewpoint.

The opening paragraph of the first chapter captured this reviewer's interest at once. Read this: "It was often noted in the earlier decades of the present century how greatly it had become the habit of Protestants to hold some German scholar up their sleeves—a different one every few years but always preferably the latest one—and at appropriate moments strike the unwary Philistine on the head with this secret weapon, the German scholar having decided in a final manner whatever point might have been at issue in a controversy." That gave me the same kind of gleeful pleasure that I derived from the reading of Dr. Vergilius Ferm's article on the latest fad in theology and philosophy in the July issue of CROZER QUARTERLY. One must concede that an expert's finding is not true just because an expert says it. Fashions in thought are no more to be followed by the earnest student than are fashions in dress. But there is an awful temptation to do that in academic circles. The responsibility of individual judgment in the interpretation of the facts of history, clear of authoritarian dogmas and scholarly fashions, is most admirably insisted upon in this first chapter.

A little bit of the modern fashion of interpretation creeps in when the author discusses "Human Nature in History." The neoörthodoxy, the crisis theology, or whatever you want to call it, lends a dark shade to the idea of what human nature is. The weakness of human nature always interferes with the stream of human action. Thus we have history repeating itself in certain great crises. To Professor Butterfield these crises, like the French Revolution, the Hohenzollern greed for expansion, and Hitler's racism, hold a large place in thought. One wonders whether there is not something to be said for the achievements of the quiet days in the human story. Is history nothing but crisis after crisis? To this reviewer the current, wide spread of pessimism concerning human nature is a major contribution to the multiplicity of crises.

In his chapter, "Judgement in History," Professor Butterfield says much of value to the present day. Certainly he is right in his evaluation of providence in human affairs and in his insistence that Christianity is an historical religion.

As we quoted with pleasure some sentences from the opening chapter of the book, so we close with certain sentences from its closing pages: "In these days also when people are so much the prisoners of systems—especially the prisoners of those general ideas which mark the spirit of the age—it is not always realised that belief in God gives us greater elasticity of mind, rescuing us from too great subservience to intermediate principles, whether these are related to nationality or ideology or science. . . . Christians have too often tried to put the brakes on things in the past, but at the critical turning-points in history they have less reason than others to be afraid that a new kind of society or civilization will leave them with nothing to live for. . . . We can do worse than remember a principle which both gives us a firm Rock and leaves us the maximum elasticity for our minds: the Principle, Hold to Christ, and for the rest be totally uncommitted."

In this scholarly book, there is a wealth of solid information, a gleam of real illumination, and a forceful injection of inspiration. It is well worth study.

HOWARD WAYNE SMITH

BOOK NOTICES

Discrimination and National Welfare, edited by R. M. MacIver, New York, Harper, ©1949, pp. 135, $2.

Eleven distinguished scholars tell the story of the costliness of racial and religious prejudice. They are Roger N. Baldwin, director of the American Civil Liberties Union; Adolf A. Berle, associate professor of corporation law, Columbia Law School; Theodore Brameld, professor of educational philosophy, New York University; Milton R. Konvitz, associate professor of industrial and labor relations, Cornell University; John LaFarge, clergyman and educator, Woodstock College; R. M. MacIver, Lieber professor of political philosophy and sociology, Columbia University; Robert K. Merton, professor of sociology, Columbia University; Herbert R. Northrup, assistant professor of industrial relations, Columbia University; Ira De A. Reid, visiting professor of education, New York University; Elmo Roper, research director, Fortune Survey of Public Opinion, associate professor of journalism, Columbia University; and Robert C. Weaver, director, community services, American Council on Race Relations. The book is made up of lectures delivered before the Institute of Religious and Social studies. MacIver leads, showing where our strength lies and where our weakness lies. Our weakness lies in racial and religious discrimination, and our strength lies in our spiritual heritage, which exalts the rights and the liberties of men. Ira Reid shows with force and clarity what segregated areas mean. They mean that there will be no "domestic tranquillity as long as segregated areas exist and no democracy for us or for the world." Roper proves that business pays a heavy price for its racial and religious prejudice. There are tremendous losses in man power and dollars. The loss of wealth through discrimination reaches into the millions. Weaver shows how prejudice affects housing. He gives a penetrating analysis of how un-American and harmful the restrictive covenant is. The most outstanding and the most intellectual peoples in our communities are worshipers at the shrine of the restrictive covenant. Brameld points out the educational costs of discrimination and prejudice and shows how long at the present rate of progress it will take the South to equalize educational opportunities. Konvitz makes it clear that the law is the source of a good deal of racial discrimination. He says: "despite the efforts of the Supreme Court, there are wide areas in this country where the Negro has about as much chance to get a fair measure of justice as a Trotskyist has in the U.S.S.R." This is true because "the law itself has placed the Negro in a position of inferiority." If the law does it, it is easy to discriminate against the Negro everywhere. The segregation and discrimination of the Negro make both lawyers and judges dishonest. Northrup reveals what is happening in trade unions. He shows three kinds of discrimination existing before World War II: unions which exclude Negroes by a color bar in their by-laws; unions which habitually exclude Negroes by tacit consent; and unions which confine Negroes to Jim Crow auxiliary locals. There are several changes for good since the war but the future of labor on this question depends upon the development of race relations in this country as a whole. John LaFarge condemns racial discrimination in the church without reservation. His presentation is forthright. Roger B. Baldwin sets out in bold letters our discriminatory policy as applied to the Orientals. Even with the modification of the Asiatic Exclusion Act with respect to Chinese, Indians, and Filipinos, we still do not treat Orientals as equals. Europeans are still preferred. Adolf A. Berle, Jr., shows how our good neighbor policy is placed in jeopardy because

of the way we treat our friends to the south of us including their highest ranking officials. Robert K. Merton closes the book by showing how inconsistent discrimination is in the light of the American creed of equality and justice for all. If one wants to know how our prejudices and discriminations work in all areas of American life, this book is a must.

BENJAMIN E. MAYS

Joseph Haydn: His Art, Times, and Glory, by H. E. Jacob, translated by Richard and Clara Winston, New York, Rinehart, ©1950, pp. xv, 368, $5.

I confess that the title of this volume caused me certain misgivings. Would this book prove to be one more in a long series of rather romantic novels written about great men, safely dead and unable to dispute their doting biographers? Or would it be (as all of us who were brought up on Tovey's *Essays in Musical Analysis,* and had learned veneration for Haydn there, might hope it to be), a critical apparatus which would throw light on the tremendous output of a slighted genius—Joseph Haydn? It should be said of this output that it is still in the process of being edited, and some works remain in manuscript 150 years after composition. After reading the book, I am prepared to say that it partakes of both categories: There are interesting bits concerning little known, but nonetheless important, compositions, such as Haydn's numerous operas. There is an excellent chapter on the quartets, written in such a way that the layman will find it of interest while the musician will find references to structural devices of which he may not have thought since he was a student—commonplaces today, but in which Haydn was something of a pioneer in his own time. Also, it is gratifying to note the number of examples taken from the music itself. The serious counterbalance to a work which in these respects does great service to a composer who has been shunted off as a provincial, humorous old man by ill-informed persons is Mr. Jacob's rather fanciful and nostalgic tale-weaving concerning Haydn as a man. This is not an unmixed vice, since there are some well-drawn pictures of court life in eighteenth-century baroque society, and after all, Haydn *was* a court composer. But I believe it is high time that we should have a completely scholarly work on so fascinating a subject, including what I missed most in the present volume—a chronological list (so far as possible) of Haydn's compositions.

THEODORE V. ENSLIN II

Essays in Zen Buddhism, by Daisetz Teitaro Suzuki, New York, Harper, ©1949, pp. 383, $3.75.

Republication in an American edition of this standard work, out of print since 1927, will be welcomed by all students of Far Eastern Buddhism. Contents remain the same as in the London original, but the smaller size of the volume enhances its convenience. The well-known author, professor of Zen Buddhism in the Otani University, Kyoto, has published several series of essays in this field. For the Western reader, however, none of these has surpassed the first in readability. Dr. Suzuki here sets forth Zen as a Chinese interpretation of the Buddha's doctrine of enlightenment. He shows that, as the founder of the religion gained a state of inner deliverance and tranquillity surpassing intellectual achievement, so this branch of Buddhism stresses an experience of spiritual awakening (*satori*) transcending mere cognitive satisfactions. The end is an inner transformation whereby all things are seen in a new and different light. Cultivation of such mystical awareness accounts for all the characteristic practices of Zen Buddhists. All this Dr. Suzuki discusses with skill of exposition and delicacy of insight. Essay IV traces the traditional story of Zen, or Meditative, Buddhism from Bodhi-Dharma to Hui-neng, a period extending

roughly from A.D. 520 to 713. Here relevant passages from Chinese sources are translated; famous replies of Zen masters to their students are recounted; principles characteristic of Chinese Zen are indicated. Other essays follow the same method in treating of *satori,* forms of Zen instruction, and the institution known as the Meditation Hall. All this is appreciated by students of religious history. For courses in history of religions this book furnishes a valuable collateral reference, for it fully illustrates one influential branch of Buddhist development in China and Japan.

CLARENCE H. HAMILTON

The Book of the Twelve Prophets: Vol. II, by Julius A. Bewer, New York, Harper ©1949, pp. 112, 75 cents.

In this paper-bound volume Professor Bewer has annotated with footnotes and suitable introductions the King James version of the remaining nine books of the Minor Prophets with the same discernment as he did the books of Amos, Hosea, and Micah (see CROZER QUARTERLY, July, 1949). Here Zephaniah, Nahum, and Habakkuk are grouped as prophets of the seventh century; Haggai, Zechariah 1–8, Obadiah, Malachi, Joel are placed in the Persian period; Jonah and Zechariah 9–14 are introduced by a discussion of the Greek period. In addition to the introductions to each of the three major divisions, there is a short, but extremely useful, introduction to each of the books. Particularly noteworthy is the brilliant introduction to Jonah. The footnotes are rich in material for the student of the English Bible. Where the King James version gives for Zephaniah 2:14, "both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows, desolation shall be in the thresholds," the student will find in the footnotes Professor Bewer's reading to be, "both the screech owl and the hedgehog shall lodge in the upper lintels of it; the owl shall sing in the windows, the raven shall be in the thresholds." It would seem to the reviewer that the translation of the editor here and elsewhere might better be placed in the text rather than in the footnotes. The footnotes would be a more suitable place for the archaic and sometimes incorrect translations of more than three hundred years ago. Yet the volume is a major contribution to the materials for study of the Minor Prophets and deserves the wide use which it will certainly have in years to come. JAMES B. PRITCHARD

Sagebrush Circuit, by Kendrick Strong, New York, Macmillan, 1950, pp. ix, 194, $2.50.

This is a book worth reading. It is the fascinating and extraordinarily well-written chronicle of ten months spent some years ago in a missionary parish in the West by the author, who had just finished his junior year at Yale Divinity School and had accepted a summer appointment from a Western superintendent of churches. Despite the difficulties—rather, because of them—he stayed on for nearly a year before returning East to finish his theological training at Hartford. In the early fall his nineteen-year-old brother joined him and shared the bachelor quarters afforded by the summer kitchen which had been attached to the dilapidated church building. Just prior to his own advent two girl evangelists, one of whom had had six weeks in a gospel school in California, had descended and had started a "Single Gospel invasion" which had already split the little community and had resulted in a situation which might well have tested the ingenuity and courage of one far more experienced than the young theologue. While the resulting story is strictly factual (although with disguised names), it makes no attempt to act as either a missionary study book or as a *vade mecum* for young preachers. It is, however, far more effective in both

respects than most volumes which I have seen which purport to serve those ends. Not only does it give a vivid and apparently strictly realistic picture of life in this backward and hard-hit area—and there are still plenty of them in this land of ours—but it shows, very modestly and never by direction, the sort of young man whom any theological professor would be glad to see enrolled in his seminary. It may also be most gratefully recorded that the book is utterly free from résumés of half-baked sermons, lay essays in bad theology, and almost-hair-raising accounts of providential escapes by the pure and earnest young preacher from the arms and beds of seductive Mrs. Potiphars, which have come to be the style in chronicles of young preachers. And the book raises—again apparently wholly by indirection—a large crop of persistent questions. When some years later he revisited these scenes, he found many changes: a black-top road by-passed Royden and had given it a knockout punch. All of the people and most of the buildings he had known were gone. His little community church stood alone and forlorn with windows broken in a weed-choked yard, but just off the highway stood a trim little brick church with neat lawn and stained-glass windows and with the sign, "The Single Gospel Church of Royden." I read the book through at a sitting; there are touches like this which will remain with me, I fancy, far longer. The author is now minister of the First Congregational Church of Oshkosh, Wisconsin; his younger brother, Robert, has been for the past twelve years in the U.S. consular service.

MORTON S. ENSLIN

Relativity—A Richer Truth, by Phillip Frank (with foreword by Albert Einstein), Boston, Beacon, 1950, pp. xvi, 142, $2.

This little volume is well worth reading by those who are interested in the moral, ethical, and political implications of modern science. To be fully understood it is quite unnecessary to be familiar with any aspect of modern science. The chapters are lucid, thoughtful, and not repetitious. The book is essentially an integration of papers and discussion which the author had presented to the "Conference on Science, Philosophy, and Religion" at various times, but it is helpful to those who are familiar with his ideas to study these ideas in their proper interrelation and perspective. The author's thesis is that the growth of "relativism" in science has not undermined the fundamental values of philosophy and religion but has strengthened them. The "relativity of truth" does not imperil the "objectivity of truth" which is quite different from the "absoluteness of truth." The conception of absolute truth in science or in any other discipline has proven to have little usefulness or validity. A statement of absolute truth has meaning only if many attendent circumstances are implied, and such implications in themselves are relativistic. The "Ten Commandments are not meant to be principles of a deductive system," but, instead, describe the proper behavior of man "under the ordinary conditions of our daily life." The author explains why the modern philosophical concepts of science are embarrassing to totalitarians and heresy hunters. He shows that "the pragmatic spirit of science is a force for democracy." At present we have an "age of reason, based upon faith." Many examples are given. He closes with the observation: "Mankind needs religious leaders who face with open eyes the results of science, and mankind needs scientists who have the moral courage to act according to their knowledge."

EUGENE AYRES

Millennium and Utopia, by Ernest Lee Tuveson, Berkeley, University of California Press, 1949, pp. xiii, 254, $3.50.

The author's purpose is to disclose the rise of the modern man's faith in progress through the vicissitudes of history. He does so against the background of Christianity's

long pessimism concerning the future. For ages, following St. Cyprian, Christians believed nature was slowly decaying. The universe would at last degenerate and pass away. Conditioned somewhat by the thoughts of Reformation theologians, this view eventuated in the conception that the world must become worse before God would inaugurate the millennial reign. This tradition of teleological degeneration remained unchallenged until the late seventeenth century. In 1692 Thomas Burnet, a disciple of the Cambridge Platonists, set forth a well-developed theory of progress, in harmony with natural law. He reconciled his theory of progress with the fall of man and a subsequent millennial state for mankind, holding that these were parallel developments, explicable through natural law. Hence, for Burnet progress was inevitable. He presupposed a unilinear pattern of history, one which was to become quite congenial to many nineteenth- and early twentieth-century thinkers. For Burnet, the whole of mankind was slowly but surely being led back to its original Eden. Men were becoming increasingly aware of the nature of the universe and of God's relation to humanity. Such knowledge spelled progress and for Burnet meant man's return to his original condition. Thus progress is redemption. Burnet is the father of the theory of teleological progress. Out of this seedbed of progressive redemption in Burnet and kindred thinkers there emerges finally Western man's faith in the inevitability of progress. With many Western men this became a "metaphysic, scientific credo." Today, to be sure, we look with amazement upon these sublimely confident theories of Burnet and other thinkers, such as George Hakewill, Henry More, and William Worthington, with their progressivist teleologies. Yet that we, too, hope for a history which will be "renewed, transfigured in another pattern," may be reflected in the United Nations and in such writings of wide popularity as those of Professor Toynbee who wrestles with this very problem of whether history is taking us anywhere. So our author concludes his study with this sentence: "The confidence in History has been an essential prop to the psyche, and its crumbling has left a void which must be filled if the present generation is to recover its hope and courage." Those who ponder history and its meaning will find Dr. Tuveson's a "must" book.

GEORGE W. DAVIS

The Living God, by Armand Pierhal, New York, Harper, ©1950, pp. 118, $1.75.

The author is a devout Christian believer who has reached faith through the fires of skepticism and despair. His purpose is to convince the atheistic objector that faith in God is possible and reasonable and that prayer is valid and beneficial. God and prayer are the two foci of the book. As for Pierhal himself, he appeals neither to the rational nor the irrational to substantiate his personal faith in God and immortality. Rather he bases his faith in these exclusively upon experience. God is for him first of all a presence. Proof of his existence comes to us when we see him acting within us. It is the author's firsthand and immediate sense of the Divine Being which convinces him of God's reality. Many indications of this point of view are registered throughout the volume. To convince the objector, however, Pierhal's method is to appeal to the rational insofar as that is possible and to the irrational only when he finds it impossible to do otherwise. This latter procedure will be seriously questioned by all who refuse to leave the bounds of rationality in the quest for God. Some points of view found in the volume are highly questionable. One of these pertains to miracles and their relation to one's faith in God. Writes M. Pierhal: "In fact, as God symbolizes, according to our definition, the spirit omnipotent, if you believe in the omnipotence of the spirit, you must believe in miracles. For if you do not believe that the spirit can perform miracles, you do not believe it is omnipotent,

therefore you do not believe in God." Surely such an argument is a deduction from faith in miracles rather than one based upon observation. One may believe in the law-abidingness of all events and still believe in God. The fact is that many do. To deny the possibility of this latter position is to shut one's eyes to the facts and to slide into dogmatism. The views of the author on prayer and "theotherapy" will seem naïve to many. His conception that "God pays cash," benefiting the one who prays almost automatically, will prove repulsive to some. His view that prayer and faith alone are all that is needed for healing will strike some as a modern French version of Christian Science. The book has value for those who are interested in proofs for God's existence and a rationale for the life of faith. GEORGE W. DAVIS

The Bible and Modern Belief, by Louis Wallis, Durham (N. C.), Duke University Press, ©1949, pp. xiii, 176, $2.50.

Here is a popular presentation of certain views to which the author has long held, and which if accepted would necessitate considerable recasting of the story of Israel's religious history. The book is restricted to a part of the Bible, the Old Testament; within this part it is concerned with a few particular problems. Because of its limited scope, it will be of more interest to the specialist than to the common reader who might be attracted to it because of its broad title and its unforbidding length. The author's central thesis is put emphatically at the end of Appendix II (p. 116): "Practically all Judaic writers—whether they be the southern prophets, or the 'D,' 'J,' and 'P' redactors—are interested in belittling and criticizing Ephraim and in manipulating the Ephraimite sources, which are the earliest of the Biblical documents and which took form prior to the growth of an Israel-consciousness in southern Palestine. Nothing in the world's literature equals the systematic source-distortion that has obscured the fundamental history of Ephraim in the eyes of orthodox Jews and Christians alike." Evidence is presented to show how Ephraim dominated Israel's early life and how a rival group later sought to claim for itself this significance. The views of the author will surely prove to be stimulating and suggestive to all those who are concerned with Israel's history and religion.

JAMES B. PRITCHARD

Moral Values and Secular Education, by Robert E. Mason, New York, Columbia University Press, 1950, pp. viii, 155, $2.75.

Teachers with a philosophical interest will find this to be a valuable book. Within its few pages major theories of contemporary education are clearly summarized. Chapters are given to essentialism, traditionalism, and individualism, and two chapters are devoted to evolutionary naturalism, the theory espoused by the author. Other chapters are entitled "Values and Public Education," "The Emergence of the Secular School in America," and "Loyalty, Faith and Criticism." The treatment is eminently fair and objective with meticulous documentation, and copious quotation from the salient works of many recent writers in the field of educational theory. But this is more than a handbook of present-day trends in education. The author convincingly sets forth his faith in the mission of the public school as encouraging and developing intelligence quite apart from preconceptions or external authority. "The job of the schools, then, will be to turn out critical minds rather than Christians, classicists, or artists" (p. 112). But what has this to do with morals and religion? The answer of the author is concise. "Moral virtues are a part of the concern of free, public, non-sectarian education. Specific moral habits and attitudes are to be inculcated in the young. But the morality is a secular, public, nonsectarian morality not depending upon

commitment to any system of religious or metaphysical doctrine. The pedagogy must rest on the foundation described above" (p. 114). HARMON M. GEHR

The Peshitto of Second Samuel, by Donald M. C. Englert, Philadelphia, Journal of Biblical Literature Monograph Series, Vol. III, 1949, pp. 102, $1.

In 1946 the Society of Biblical Literature, through the vision of the editor of its *Journal,* Dr. Robert H. Pfeiffer, began a monograph series for the publication of serious studies on biblical subjects. This modest work is the third volume of this new venture of making available to students studies of a scholarly nature. In it Professor Englert makes a study of one of the early translations of the Hebrew text of II Samuel. The Peshitto is a translation of the Old Testament into Syriac. From his detailed study of this version of II Samuel Professor Englert feels that it may have been done by Jewish translators, but by men who were influenced to a great extent by the Septuagint. The Syriac text is of great importance in ascertaining what the original Hebrew text was. Surely all serious students of II Samuel will be greatly in Professor Englert's debt for many years to come for this thorough study with its judicious conclusions. JAMES B. PRITCHARD

Life and Laughter, by James Whitcomb Brougher, Sr., Philadelphia, Judson, ©1950, pp. 229, $2.

Dr. Brougher, now in his eighty-first year, has long been a colorful figure. He has been the pastor of several large churches and in constant demand on the lecture platform. Again and again in Baptist conventions where feelings were running high he has appeared on the platform with a story which proved the immediate end of a deadlock. Those who have attempted wisecracks at his expense have usually had ample cause to regret their importunity. But his jibes and comebacks have always been utterly free from malice or venom. Now he has published, at the reported insistence of his friends, nine "popular lectures." (It would never have occurred to me to style them "lectures" had it not been for the explicit title.) Writing and speaking are not the same thing, and the book shows it. Printer's ink can prove a distinct nonconductor; such is the case here. When listening to a speaker who really pulls, one oftentimes ignores the hoary aspect of much of his material, can even agree with the biblical pronouncement that the old wine is best. Not so on the printed page. When you have known the end of a "funny" story since the days of diapers, you have plenty of time, upon reading it for the fiftieth time, to be painfully aware of that fact. And when you are told the point or moral of a story which in the yesteryears had caused you to kick a slat loose from your crib, your peals of laughter may prove a bit cracked. The address, "Will Rogers," was the one I read first, although it is eighth in the book. And I liked it. In fact it was that which led me to assign the volume to myself. (This in itself may seem to some a warning against the common practice of reading late pages first.) Probably many of Dr. Brougher's friends will be glad to have in more permanent form these rescripts. As they read them, they can hear and see their friend in action; other readers will probably find the bit of Lincolniana (repeated here on p. 168) still perfectly true: "If you like this kind of book, you will find this kind of book just the kind you like." MORTON S. ENSLIN

Martyrdom and Miracle, by Harry Joshua Stern, New York, Bloch, 1950, pp. 246, $3.

The rabbi of Temple Emanu-El in Montreal, Canada, has here collected sermons and addresses that speak to the spiritual condition of the Jew, with the peculiar emphases that arise out of the age-old martyrdom of Jewry and the recent miracle

of Israel Reborn in Israel. The sermons are brief expositions of Judaism; the addresses are occasional. Dr. Stern speaks out of the distinctive inheritance and culture of his people, but he has a message and a spirit that are for all people. The Christian reader of his book will find an understanding of the Jewish religion and experience, and he will also find moments of well-deserved uneasiness.

ROBERT E. KEIGHTON

Prayers of Aspiration, by Jay William Hudson, Boston, Beacon, 1950, pp. 107, $1.

It would be easy to dismiss this small volume of fifty-one prayers, each with appropriate suggestions from literature, by just that description, but it would be incomplete and unjust. These prayers are chaste expressions of aspirations that are private and yet universal, uttered in the fine imagery of simple inspiration. Anyone looking for directness in prayer and freshness in praying, whether for personal devotions or public worship, can ill afford to neglect this treasury of resources.

ROBERT E. KEIGHTON

My Pilgrimage, by F. W. Boreham, Philadelphia, Judson, reprinted 1950, pp. 253, $2.50.

A lively imagination and a sound practical wisdom are the prime gifts of F. W. Boreham, whose numerous, if not innumerable, books have been received with appreciation for over three decades. He seems, in particular, to have endeared himself with plodding preachers everywhere who have found his illustrations eminently worth retelling. As a stylist, Boreham's "Victorianism" can be quaint, or something less congenial; for example, he tells us that he sat down abruptly, during an earthquake, "to save Nature the trouble of reducing me compulsorily to horizontality"—*i.e.,* never use one word if three will do. If the figure is pardonable: Boreham is like the olive—either you like it or you don't. If you do, you will appreciate his autobiography, *My Pilgrimage,* now reprinted after ten years, in which he tells the story of an unusually varied and expansive ministry in the lands "down under." His pilgrimage led him from rural England to London, where we hear again the echoes of the nineteenth-century "greats" in church and state: Spurgeon, Parker, Gladstone, and others; then to New Zealand as a youthful minister in his first charge, and after a decade to Tasmania, and finally to Australia. From Australia he travels from rostrum to rostrum throughout the western world. He tells his story with grace and humility; and if his tints are somewhat rosy, his faith in the livableness of life is undaunted.

CHARLES C. KNAPP

Jerusalem, by Trude Weiss-Rosmarin, New York, Philosophical Library, ©1950, pp. xii, 51, $2.75.

In a mere fifty-one pages the author undertakes to write an introduction to Jerusalem both past and present. The result is most unsatisfactory. The chapters which summarize the history of this wonderful city are so compressed as to be little more than massed names and dates; and the short chapters on Jerusalem in Jewish literature, Jewish pilgrims and settlers, holy places, the new city, etc., are so sketchy as to leave their aim unattained. The result is a book of little value to either scholar or layman. This is unfortunate, for the subject is one which is worthy of treatment with imagination and a facility of style of the highest order.

S. VERNON MC CASLAND

BOOKS RECEIVED

**West Point,* by Sidney Forman, New York, Columbia University Press, 1950, pp. vii, 255, $3.75.

**The San Francisco Stage: a History,* by Edmond M. Gagey, New York, Columbia University Press, 1950, pp. xv, 264, $3.50.

**Gandhi's Letters to a Disciple,* with an introduction by John Haynes Holmes, New York, Harper, ©1950, pp. 234, $2.50.

**Basic Issues in Christian Thought,* by Albert C. Knudson, Nashville, Abingdon-Cokesbury, ©1950, pp. 220, $2.75.

**The Praises of Israel,* by John Peterson, New York, Scribner, 1950, pp. x, 256, $2.75.

A Handful of Stars, by F. W. Boreham, Philadelphia, Judson, ©1922 (reprinted 1950), pp. 261, $2.

A volume of twenty-two sermons by an Australian preacher, which first appeared in 1922.

**The Dream of Poliphilo,* related by Linda Fierz-David, translated by Mary Hottinger, New York, Pantheon (Bollingen Series xxv), ©1950, pp. xv, 244, $3.50.

**These Sought a Country,* by Kenneth Scott Latourette, New York, Harper, ©1950, pp. 156, $1.75.

**East and West,* by Mary Burt Messer, New York, Philosophical Library, ©1950, pp. 66, $3.

**The Infinite in Giordano Bruno,* by Sidney Greenberg, New York, Columbia University Press, 1950, pp. 203, $3.

**Bible History Digest,* by Elmer W. K. Mould, New York, Exposition Press, ©1950, pp. x, 201, $3.

**A Dictionary of Church Music,* by G. W. Stubbings, New York, Philosophical Library, ©1950, pp. 128, $3.75.

Food for Thought Day by Day, by Lena Edwards Hutcheson, New York, Exposition Press, ©1950, pp. 234, $2.50.

The blurb says this book is "unique and timely." A casual examination fails to reveal it.

**The Heritage of the Reformation,* edited by Elmer J. F. Arndt, New York, Richard R. Smith, 1950, pp. 264, $3.

**The Faith of Our Feminists,* by Josephine Lurie Jessup, New York, Richard R. Smith, 1950, pp. 128, $2.50.

**A History of the Baptists,* by Robert G. Torbet, Philadelphia, Judson, ©1950, pp. 538, $6.

**Fruits of Faith,* edited by J. Richard Spann, Nashville, Abingdon-Cokesbury, ©1950, pp. 240, $2.50.

**The Children We Teach,* by Elizabeth S. Whitehouse, Philadelphia, Judson, ©1950, pp. 304, $2.50.

**The Imitation of Christ,* by Gerald Zerbolt of Zutphen, translated by Albert Hyma, Grand Rapids, Eerdmans, 1950, pp. 116, $1.

**The Philosophy of Mathematics,* by Edward A. Maziarz, New York, Philosophical Library, ©1950, pp. viii, 286, $4.

**The Dignity of Man,* by Lynn Harold Hough, London, Independent Press, ©1950, pp. 143, 6/.

**The Date and Composition of Ezekiel,* by Carl Gordon Howie, Philadelphia, Society of Biblical Literature (Monograph Series, Vol. iv), 1950, pp. 121, $1.50.

**Freedom, Power, and Democratic Planning,* by Karl Mannheim, New York, Oxford University Press, 1950, pp. xxiv, 384, $5.

**Stories from Holy Writ,* by Helen Waddell, New York, Macmillan, 1950, pp. xi, 244, $2.75.

**Communism's Challenge to Christianity,* by Arthur Vööbus, Maywood (Ill.), Chicago Lutheran Theological Seminary, ©1950, pp. 98, $1.20.

**Basic Christian Ethics,* by Paul Ramsey, New York, Scribner, 1950, pp. xviii, 404, $3.75.

* To be reviewed.

328742

ANNUAL INDEX

I

ARTICLES

By Title

Attention All Southerners (*J. Ray Shute*), 14
Belated Comment (*Edgar S. Brightman*), 154
Devil's Wisdom, The (*Elliot Van N. Diller*), 313
For Time Out (*V. Carney Hargroves*), 321
Hosea, Prophet of Doom (*W. F. Stinespring*), 200
House in Capernaum, The (*William K. Prentice*), 43
International Project to Establish a New Critical Apparatus of the Greek New Testament, The (*Merrill M. Parvis*), 301
Is the Gospel Obsolete? (*Robert H. Pfeiffer*), 289
I Too Went to the Camp Meetings (*Calvin T. Ryan*), 240
Like a Mighty River (*Morton S. Enslin*), 1
Methods of Biblical Archæology: an Illustration (*Cyrus H. Gordon*), 309
Minister Is Important, The (*Howard A. Kuhnle*), 224
Motifs of Old Testament Miracles (*James B. Pritchard*), 97
Mystery of the Hebrew Scrolls, The (*Solomon Zeitlin*), 35
New Fad in Philosophy and Theology, The (*Vergilius Ferm*), 193
Prayer of Benediction, A (*Charles O. Wright*), 239
Religious Liberty and Religious Liberalism (*Ralph Marcus*), 328
Shakespeare's Cardinals and Bishops (*Robert Stevenson*), 116
Some Theological Continuities in the Crisis Theology (*George W. Davis*), 208
Tragedy of Education, The (*F. W. Buckler*), 20
Truth in Deed (*Edwin E. Aubrey*), 110
Unity, But Common Sense Too (*George L. Thurlow*), 220
Use of Marginal Notes in the English Bible, The (*Allen Wikgren*), 143
What You Ought to Do Is Impossible (*Donald A. Wells*), 139
Worship and Vocation (*Floyd H. Ross*), 297

. . . . . .

Book Notices: 85, 180, 280, 372. *See Index II*
Book Reviews: 54, 159, 248, 335. *See Index II*
Books Received: 95, 191, 287, 380
From Off the Campus and On: 52, 156, 246, 333
Where Ignorance Is Bliss, 'Tis Folly: 50, 155, 244, 331

By Author

Aubrey, Edwin E. (*Truth in Deed*), 110
Brightman, Edgar S. (*Belated Comment*), 154
Buckler, F. W. (*The Tragedy of Education*), 20
Davis, George W. (*Some Theological Continuities in the Crisis Theology*), 208
Diller, Elliot Van N. (*The Devil's Wisdom*), 313
Enslin, Morton S. (*Like a Mighty River*), 1
Ferm, Vergilius (*The New Fad in Philosophy and Theology*), 193
Gordon, Cyrus H. (*Methods of Biblical Archæology: an Illustration*), 309
Hargroves, V. Carney (*For Time Out*), 321
Kuhnle, Howard A. (*The Minister Is Important*), 224
Marcus, Ralph (*Religious Liberty and Religious Liberalism*), 328
Parvis, Merrill M. (*The International Project to Establish a New Critical Apparatus of the Greek New Testament*), 301
Pfeiffer, Robert H. (*Is the Gospel Obsolete?*), 289
Prentice, William K. (*The House in Capernaum*), 43
Pritchard, James B. (*Motifs of Old Testament Miracles*), 97
Ross, Floyd H. (*Worship and Vocation*), 297
Ryan, Calvin T. (*I Too Went to the Camp Meetings*), 240
Shute, J. Ray (*Attention All Southerners*), 14

Stevenson, Robert (*Shakespeare's Cardinals and Bishops*), 116
Stinespring, W. F. (*Hosea, Prophet of Doom*), 200
Thurlow, George L. (*Unity, But Common Sense Too*), 220
Wells, Donald A. (*What You Ought to Do Is Impossible*), 139
Wikgren, Allen (*The Use of Marginal Notes in the English Bible*), 143
Wright, Charles O. (*A Prayer of Benediction*), 239
Zeitlin, Solomon (*The Mystery of the Hebrew Scrolls*), 35

II

BOOK REVIEWS AND NOTICES

The reviews are arranged alphabetically by authors. The names of the reviewers (in parentheses) follow the titles.

Akhilananda, Swami, *Hindu View of Christ* (C. H. HAMILTON), 170
Bailey, A. E., *The Gospel in Hymns* (H. W. FOOTE), 369
Baillie, D. M., *God Was in Christ* (H. S. SMITH), 58
Baker, F. A., *Holy Wisdom* (J. W. BRUSH), 81
Barclay, W. C., *Early American Methodism* (R. E. E. HARKNESS), 164
Barry, F. R., *Recovery of Man* (W. J. WOLF), 87
Barth, Karl, *Dogmatics in Outline* (A. C. KNUDSON), 71
Bender, R. N., *A Philosophy of Life* (W. L. KING), 160
Bernhart, J. (ed.), *Theologia Germanica* (D. V. STEERE), 77
Bertocci, P. A., *The Human Venture in Sex, Love, and Marriage* (F. D. WATSON), 92
Bett, Henry, *The Reality of the Religious Life* (E. E. AUBREY), 64
Bewer, J. A., *The Book of Isaiah* (R. H. PFEIFFER), 360
The Book of the Twelve Prophets: Vol. II (J. B. PRITCHARD), 374
Beyer, Maximilian, *Christ* (W. E. BUNDY), 84
Blackwood, A. W., *Pastoral Leadership* (R. S. CLEMENTS), 92
Blau, J. L. (ed.), *Cornerstones of Religious Freedom in America* (C. H. MOEHLMAN), 83
Boas, George (ed.), *The Hieroglyphics of Horapollo* (L. H. HOUGH), 368
Boreham, F. W., *My Pilgrimage* (C. C. KNAPP), 379
Braden, C. S., *These Also Believe* (R. E. E. HARKNESS), 79
Brinton, H. H., *Quaker Education: in Theory and Practice* (C. E. BATTEN), 284
Brougher, Sr., J. W., *Life and Laughter* (M. S. ENSLIN), 378
Brunner, Emil, *Christianity and Civilisation* (W. M. HORTON), 162
Bryn-Jones, David, *The Dilemma of the Idealist* (W. K. WRIGHT), 266
Bryson, Lyman (ed.), *The Communication of Ideas* (G. W. DAVIS), 94
Burckhardt, Jacob, *The Age of Constantine the Great* (HOWARD COMFORT), 265
Butler, G. P. (ed.), *Best Sermons: 1949-1950 Edition* (J. H. IVEY), 180
Butterfield, Herbert, *Christianity and History* (H. W. SMITH), 370
Butts, R. F., *The American Tradition in Religion and Education* (C. H. MOEHLMAN), 268
Cadbury, H. J., *et al.* (edd.), *Gospel Parallels* (M. S. ENSLIN), 190
Clark, E. T., *The Small Sects in America* (W. S. HUDSON), 88
Cleve, F. M., *The Philosophy of Anaxagoras* (W. J. OATES), 75
Coburn, Kathleen (ed.), *The Philosophical Lectures of Samuel Taylor Coleridge* (W. K. WRIGHT), 90
Cohen, M. R., *Reflections of a Wondering Jew* (S. S. COHON), 358
Cohon, B. D., *Judaism in Theory and Practice* (M. J. COHEN), 276
Cranston, Ruth, *World Faith* (WILLIAM HUBBEN), 167
Davies, A. P., *America's Real Religion* (H. W. FOOTE), 85
Davies, D. R., *Secular Illusion or Christian Realism?* (M. C. WESTPHAL), 91
Day, R. E., *Flagellant on Horseback* (E. C. STARR), 286
de Marquette, Jacques, *Introduction to Comparative Mysticism* (G. W. DAVIS), 90
Dewey, John, and Bentley, A. F., *Knowing and the Known* (W. K. WRIGHT), 182
Dobbins, G. S., *Evangelism According to Christ* (WESNER FALLAW), 91
Drummond, A. L., *Story of American Protestantism* (W. E. GARRISON), 60
Dudley, O. F., *You and Thousands Like You* (H. B. SCHOLEFIELD), 86
Eister, A. W., *Drawing-Room Conversion* (R. L. HIGHTOWER), 275

328742

Englert, D. M. C., *The Peshitto of Second Samuel* (J. B. PRITCHARD), 378
Ferm, Vergilius (ed.), *Forgotten Religions* (J. B. PRITCHARD), 345
(ed.), *Religion in the Twentieth Century* (A. E. HAYDON), 55
Ferré, N. F. S., *Christianity and Society* (E. S. BRIGHTMAN), 248
Fleming, D. J., *What Would You Do?* (J. E. SKOGLUND), 364
Fleming, Sandford, *God's Gold* (E. C. STARR), 93
Flight, J. W., and Fahs, S. L., *The Drama of Ancient Israel* (J. P. BERKELEY), 166
Foote, H. W. (ed.), *The Cambridge Platform of 1648* (J. W. BRUSH), 182
Frank, Phillip, *Relativity—a Richer Truth* (EUGENE AYRES), 375
Garrett, Constance, *Growth in Prayer* (R. E. KEIGHTON), 285
Gettys, J. M., *How to Teach the Bible* (D. M. BECK), 93
Geyl, Pieter, *et al., The Pattern of the Past* (K. F. MATHER), 166
Goldman, Solomon, *In the Beginning* (I. G. MATTHEWS), 190
Goodall, Norman, *One Man's Testimony* (R. E. KEIGHTON), 188
Goodspeed, E. J., *The Apostolic Fathers* (M. S. ENSLIN), 356
Grant, F. C., *Christ's Victory and Ours* (J. D. MORRISON), 285
Haecker, Theodor, *Journal in the Night* (W. K. WRIGHT), 354
Hanover, Nathan, *Abyss of Despair* (RALPH MARCUS), 365
Harkness, Georgia, *The Gospel and Our World* (VERGILIUS FERM), 76
Harner, N. C., *Religion's Place in General Education* (F. R. MOREY), 276
Haroutunian, Joseph, *Lust for Power* (P. A. BERTOCCI), 255
Hart, S. L., *Treatise on Values* (R. D. HERSHEY), 179
Heard, Gerald (ed.), *Prayers and Meditations* (R. E. KEIGHTON), 181
Higginbottom, Sam, *Sam Higginbottom: Farmer* (E. C. HERRICK), 80
Hirsch, Emanuel, *Geschichte der neuern evangelischen Theologie* (E. E. AUBREY), 338
Holman, C. T., *Psychology and Religion for Everyday Living* (SEWARD HILTNER), 180
Hough, L. H., *Christian Humanism and the Modern World* (T. F. ADAMS), 281
Hudson, J. W., *Prayers of Aspiration* (R. E. KEIGHTON), 379
Hume, E. H., *Doctors Courageous* (E. C. HERRICK), 278
Hutchinson, E. D., *How to Think Creatively* (MITCHELL BRONK), 283
Irgang, F. J., *Etched in Purple* (R. B. ROSE), 184
Jacob, H. E., *Joseph Haydn* (T. V. ENSLIN II), 373
Jaspers, Karl, *The Perennial Scope of Philosophy* (E. E. AUBREY), 263
Jiggetts, J. I., *Religion, Diet, and Health of Jews* (M. S. ENSLIN), 94
Johnson, Martin, *Art and Scientific Thought* (L. A. POST), 87
Jones, E. DeW. (ed.), *The Best of John A. Hutton* (R. E. KEIGHTON), 188
Jones, G. C., *On Being Your Best* (S. L. BLANTON), 286
Katzoff, Louis, *Issues in Jewish Education* (W. G. BRAUDE), 356
Kayser, Rudolf, *The Life and Time of Jehudah Halevi* (I. G. MATTHEWS), 187
Kennedy, Gerald, *The Lion and the Lamb* (R. E. KEIGHTON), 367
Kepler, T. S. (ed.), *Contemporary Thinking about Paul* (F. C. GRANT), 185
Kerr, W. C., *Japan Begins Again* (C. H. HAMILTON), 88
Kisch, Guido, *Pseudo-Philo's Liber Antiquitatum Biblicarum* (G. E. MC CRACKEN), 173
Knudson, A. C., *The Philosophy of Personalism* (G. W. DAVIS), 183
Lamont, Corliss, *The Illusion of Immortality* (C. J. DUCASSE), 353
LaMott, R. L., *The Conservation of Freedom* (C. M. BOND), 163
LeBoutillier, C. G., *American Democracy and Natural Law* (J. S. BIXLER), 362
Lebreton, Jules, and Zeiller, Jacques, *The History of the Primitive Church* (R. M. GRANT), 62
Leuba, J. H., *The Reformation of the Churches* (C. M. BOND), 346
Lewis, C. S., *The Weight of Glory* (C. E. BATTEN), 285
Lewis, H. D., *Morals and the New Theology* (R. D. HERSHEY), 357
Lucas, Sidney, *The Quaker Story* (R. E. E. HARKNESS), 72
MacIver, R. M. (ed.), *Discrimination and National Welfare* (B. E. MAYS), 372
Mâle, Émile, *Religious Art* (R. E. KEIGHTON), 176
Maloney, A. H., *After England—We* (H. M. GEHR), 187
Manuel, F. E., *The Realities of American-Palestine Relations* (S. V. MC CASLAND), 68
March, Richard, and Tambimuttu (edd.), *T. S. Eliot: a Symposium* (T. V. ENSLIN II), 181
Martensen, H. L., *Jacob Boehme* (G. W. DAVIS), 177
Mason, R. E., *Moral Values and Secular Education* (H. M. GEHR), 377
Matchette, F. J., *Outline of a Metaphysics* (W. K. WRIGHT), 280

May, H. F., *Protestant Churches and Industrial America* (J. H. WILEY), 272
McCrossen, V. A., *The New Renaissance of the Spirit* (EARL CRANSTON), 270
McDermott, W. C., *Gregory of Tours* (G. E. MC CRACKEN), 171
McEwen, W. P., *Enduring Satisfaction* (W. K. WRIGHT), 282
Meland, B. E., *America's Spiritual Culture* (A. C. OUTLER), 264
Morgenstern, Julian, *As a Mighty Stream* (S. V. MC CASLAND), 250
Muncy, Jr., W. L., *Trustees of Creation* (H. W. SMITH), 184
Nall, T. O., and Davis, B. H., *Young Christians at Work* (F. B. IGLER), 284
Nash, H. S., *The Atoning Life* (W. N. PITTENGER), 172
Neil, William, *The Epistles of Paul to the Thessalonians* (P. S. ELLIS, JR.), 368
Newbigin, J. E. L., *The Reunion of the Church* (H. P. VAN DUSEN), 66
Oxnam, G. B., *Personalities in Social Reform* (J. H. HALLOWELL), 185
Péguy, Charles, *The Mystery of the Charity of Joan of Arc* (J. W. BRUSH), 282
Pfeiffer, R. H., *History of New Testament Times* (RALPH MARCUS), 57
Pierhal, Armand, *The Living God* (G. W. DAVIS), 376
Pierik, Marie, *When the People Sang* (T. V. ENSLIN II), 189
Planck, Max, *Scientific Autobiography, etc.* (EUGENE AYRES), 168
Poteat, E. McN., *Parables of Crisis* (D. M. BECK), 348
Pratt, J. B., *Eternal Values in Religion* (E. A. BURTT), 361
Prichard, L. M., *Clouds of Thoughts* (I. M. ROSE), 286
Quimby, C. W., *The Great Redemption* (D. M. BECK), 270
Ramsdell, E. T., *The Christian Perspective* (A. C. KNUDSON), 251
Ratter, M. C., *Albert Schweitzer: Life and Message* (T. V. ENSLIN II), 186
Roberts, D. E., *Psychotherapy and a Christian View of Man* (SEWARD HILTNER), 253
Ross, F. H., *Addressed to Christians* (VERGILIUS FERM), 159
Roth, Cecil, *The House of Nasi: the Duke of Naxos* (M. J. COHEN), 278
Ryan, J. K. (ed.), *Introduction to the Devout Life* (J. W. BRUSH), 189
Sayers, D. L., *The Man Born to Be King* (A. N. WILDER), 273
Schlick, Moritz, *Philosophy of Nature* (W. K. WRIGHT), 169
Schweitzer, Albert, *Goethe: Four Studies* (P. S. MILLER), 89
The Mystery of the Kingdom of God (M. S. ENSLIN), 280
The Philosophy of Civilization (A. G. WIDGERY), 186
Scott, E. F., *The Purpose of the Gospels* (F. W. YOUNG), 85
Scott, J. I. E., *Finding My Way* (C. E. BATTEN), 286
Sharpe, D. R., *Call to Christian Action* (H. B. SCHOLEFIELD), 363
Shriver, W. P., *Missions at the Grass Roots* (G. W. DAVIS), 184
Silver, Maxwell, *The Way to God* (I. G. MATTHEWS), 350
Slemp, J. C., *Twelve Laws of Life* (R. E. KEIGHTON), 286
Slonim, Marc, *The Epic of Russian Literature* (W. D. FERGUSON), 257
Sonen, R. W., *A Unitarian States His Case* (W. K. WRIGHT), 186
Sorokin, P. A., *Leaves From a Russian Diary—and Thirty Years After* (R. E. KENNELL), 261
Spann, J. R. (ed.), *The Ministry* (VAUGHAN DABNEY), 178
Sperry, W. L., *Jesus Then and Now* (H. R. WILLOUGHBY), 54
Spinka, Matthew, *Nicolas Berdyaev: Captive of Freedom* (E. E. AUBREY), 352
Stern, H. J., *Martyrdom and Miracle* (R. E. KEIGHTON), 378
Stirling, Brents, *The Populace in Shakespeare* (ROBERT STEVENSON), 82
Stokes, A. P., *Church and State in the United States* (C. H. MOEHLMAN), 343
Strong, Kendrick, *Sagebrush Circuit* (M. S. ENSLIN), 374
Suzuki, D. T., *Essays in Zen Buddhism* (C. H. HAMILTON), 373
Tekeyan, Charles, *The Passionate Tennis Player* (M. S. ENSLIN), 94
Tittle, E. F., *A Mighty Fortress* (J. H. IVEY), 366
Trueblood, Elton, *Signs of Hope* (H. M. GEHR), 268
Tuveson, E. L., *Millennium and Utopia* (G. W. DAVIS), 375
UNESCO (ed.), *Human Rights: a Symposium* (H. A. CARPENTER), 188
Vermeil, Edmond, *et al., Les Églises en Allemagne* (C. H. MOEHLMAN), 172
Wallis, Louis, *The Bible and Modern Belief* (J. B. PRITCHARD), 377
Walsh, Chad, *Early Christians of the 21st Century* (S. L. BLANTON), 283
Weiss-Rosmarin, Trude, *Jerusalem* (S. V. MC CASLAND), 379
Williams, D. D., *God's Grace and Man's Hope* (W. G. MUELDER), 335
Wright, Nathalia, *Melville's Use of the Bible* (R. E. KEIGHTON), 175
Yarborough, R. C., *Triumphant Personality* (O. E. LUTTRELL), 182
Zeitlin, Solomon (ed.), *The First Book of Maccabees* (R. H. PFEIFFER), 340